The Churchman.

SATURDAY, AUGUST 17, 1878

THE littleness of great men is exhibited in the petty personal quarrel of the Earl of Beaconsfield and Mr. Gladstone. Mr. Gladstone could not endure the consciousness of a want of success, and Disraeli could not endure success. Each was overpowered by himself. All this shows how much nations are in debt to the ambition of great men for the untiring activity and success of those men in the nation's service.

THERE are said to be upward of twenty-five flashy story papers published for boys and children in New York City, with an aggregate circulation of over 375,000. The evil influence of these publications must be incalculable, and cannot fail to have a very material bearing on the increase of crime. If there is any justification of public censorship of the press it would certainly seem to find warrant in the existence of these publications.

THE news from the second session of the Lambeth Conference is again very interesting. Seventeen American bishops were present at the final meeting, when a document was prepared, on behalf of all the bishops in attendance, declaring the results of their deliberations, and especially setting forth the reports of the committees, which had been at work in the interval of time between the two sessions of the conference. This is not, of course, of the nature of an encyclical letter, and has no other weight than belongs to it from the fact that it indicates the convictions of one hundred learned and godly bishops. Those who published it did so unofficially.

IT is said on high authority that the aggregate earnings of English working men amount to $1,500,000,000. Out of this they must save $75,000,000, though as a matter of fact they save only $20,000,000, wasting the rest in drink. In England, as in this country, and indeed all the world over, that large class of persons who save nothing are inclined to communism. Workingmen who have saved $20,000,000 no more wish to divide than other people. But workingmen, and still more men not working, who might have saved $20,000,000 more while they have saved nothing, want a redistribution. This is so plain to everybody that communism is only another word for impudence.

IT is evident that considerable portions of the committee work in the Lambeth Conference have no reference to the American Church. We cite specially those cases in which reference is to be made to the Archbishop of Canterbury, as in the matter of the trial of a bishop. This was quite natural, for of the one hundred bishops present only about twenty were from the United States, while eighty were of the Anglican Church, or Anglican communion, as it is sometimes called by the committees. On the other hand, some matters were taken up, as for instance the matter of ritual, which are of interest to the American Church. We do not know, as yet, what was the composition of the committees. That will probably appear in the authorized report which is to appear next week.

THE London *Record* of July 31st gives with some prominence the following: "We understand that it is a matter of complaint that the encyclical letter professedly issued by the synod was never sanctioned or authorized by the body in whose name it speaks."

No explanation is given, but the statement seems to be virtually contradicted by the *Standard's* account, which the *Record* copies, of the close of the proceedings. That account speaks of discussions and of hesitation on the part of some, but leaves the inference that the report was agreed to by all. The papers style it an encyclical, but it appears that the bishops did not so consider it. The Bishop of Lincoln regretted that such was not its character, and the Bishop of Norwich feared that it would be so regarded.

WE cannot avoid expressing our regret at finding in the committee reports, received and published by the Lambeth Conference, the recommendation that other similar conferences be provided for by the Archbishop of Canterbury. It seems to us that it belongs to the American Church, which territorially and numerically holds the next rank to the English Church, to take upon itself the duty of providing for the next conference. It is a matter of courtesy on the part of the American Church to do so. We do not, of course, intimate the least discourtesy on the part of those who represented this Church at Lambeth. Possibly they felt that such an invitation was not looked for by their brethren from other Churches. None the less, however, the bishops of the American Church ought to extend such an invitation, and, if necessary, insist upon its being accepted.

THE Chaldean Christians are in a state of civil war about the election of a new patriarch. A papal bull making portentous changes in the Chaldean Church had been accepted by the bishops, putting as it did a great deal of power into their hands which had hitherto been wielded by the priests and laity. Accordingly the latter opposed it, and some of the churches present the edifying spectacle of being guarded by Turkish soldiers in order to keep the congregations from coming to blows. The pope, the porte, the pasha, the Mussulman roughs have all been appealed to or engaged in this mighty quarrel, and but for Turkish regulars the two factions would fight it out at the very altar. A similar state of things prevails between the Syrian Romanists and the Jacobites, and they find like protection. Yet every Christian you meet will tell you with bated breath that the Mohammedans of Mosul are dreadful fanatics! The Chaldean Christians evidently need a protectorate.

The Bosnians and Herzegovinians do not like the arrangement under the Berlin treaty. Mr. Evans, an Englishman, who has recently travelled through these two countries on foot, has published his experiences among them. His impression is that the "begs," *i. e.*, the Mohammedan nobles, will in time become Christians, like their ancestors, who were converted to Islam by their Turkish conquerors. But they will not become Roman Catholics. They would sooner join the Greek Church than do that. But their preference is to become Protestants. A few have already been baptized. Mr. Evans asked a "beg" his intentions about baptism.

"Not yet," replied the "beg"; "but when the time comes, and the hour of Fate shall strike, I will do it in another style. I will call together my kinsmen, and we will return to the faith of our ancestors as one man. We would choose to be Protestants, as are the English; but if need be we will join your Serbian faith. Latins we will never be! If we go into a Roman church, what do we understand? But if, on the other hand, we go into one of your Protestant churches, we know what is said. My family has never forgotten that they were once of your faith, and they were made Turks by force. In my castle there is a secret vault, and in that vault are kept the ancient Christian books and images that my forefathers had before the Turks took Bosnia. I remember once my father looked into it, then closed it up, and said: 'Let them be; they may serve their turn again yet.'"

ACCORDING to a statement made at a Church missionary meeting held in Baltimore last March, out of the five million colored people in the United States, one third have risen since the war to a higher civilization and a higher plane of life; one third have gone down to a lower plane; while one third are left victims of circumstances. There

can be no doubt, however, that on the whole the freedmen are steadily advancing in wealth, intelligence, and morality. They are no longer at the mercy of the whites, and for the first time find protection as to property and person. The principal denominations North and South are taking an unceasing interest in their education, as well as spiritual welfare; and, what is better, the freedmen themselves are growing in self-respect, as well as in a desire for instruction. What they especially need over and above a common-school education is a class of men of their own race who shall be trained to guide the public sentiment, and be able to represent their own interests. This would only seem to be a question of time. The Howard University, which is able to accommodate five hundred students, has come rapidly into favor with both political parties, and promises to be more flourishing than ever. According to the census of 1870, if the same number of persons in proportion from among the freedmen should enter the learned professions as is true of the white population in this country, there would be two hundred and twenty thousand. As to the Roman Catholic Church, there is no reason to believe it is obtaining any especial hold on the freedmen; least of all that it is going to sweep them bodily into its fold, as some over-apprehensive people feared might be the case.

COLLAPSE OF MOHAMMEDAN POWER.

The Eastern war will forever occupy a conspicuous place in the history of religion, for it marks the complete collapse of the power of Mohammedanism, which, for more than a thousand years, has been one of the most wide-spread forms of religion and the most formidable antagonist of Christianity. During the progress of the war we have had more than once an opportunity to express the opinion that whatever the definite issue of the war might be, it would certainly result in replacing the down-trodden Christian nationalities of Eastern Europe on a firm basis and in weakening the power of the Turks.

Our anticipations have been more than realized. The power of the Mohammedans in Eastern Europe has not been weakened, but annihilated. The entire separation of Roumania and Servia from Turkish rule is an accomplished fact. Bulgaria is virtually independent and will probably not have to wait so long as Servia for the establishment of its entire freedom. Eastern Roumelia, with an administrative autonomy, with a large preponderance of Christian inhabitants, with a governor-general who must be a Christian and be confirmed by the Christian powers of Europe, is virtually no less a Christian State than Roumania, Servia, and Bulgaria. That Bosnia and Herzegovina will never revert from Austrian administration into their former servitude, and that Turkish control over the Greek districts will be weakened, the most ardent Turcophiles will readily admit. Though the sultan may for the present retain his residence in Constantinople, Mohammedan power in Europe is completely destroyed. The majority of the Mohammedans in European Turkey will be under Christian administrations, and as most of them do not belong to the Mohammedan race of Turks, but to Christian races, it may be expected that the powerful influence of race affinity will largely speed the downward tendency of the Mohammedan element.

Mohammedan influence will henceforth be confined to Asia and Africa. In Asia, the Turks, for the present, retain control of a considerable empire, in fact of the still largest Mohammedan empire of the world. But by the recent Anglo-Turkish treaty the Turks have made an open profession of their helpless condition. They despair to be able to arrest the farther advance of Christian Russia, except by the armed support of Christian England; and to secure this support they have found it necessary to place their Asiatic provinces virtually under an English protectorate. Important reforms, they promise, shall be introduced, and the just demands of the Christians shall be satisfied; and England will not only find herself morally bound, as the ally of the Mohammedan Turk, to insist upon the execution of these promises, but she must see to it in order to take from Russia every new pretext to devour the last remainder of unhappy Turkey. More, therefore, than ever, is Turkey at the mercy of the two great Christian world powers—England and Russia. Whenever they may agree in regard to any demand to be made upon Turkey, the Turkish government will have to obey.

Mohammedan Turkey lies prostrate at the feet of the Christian States, with not the faintest prospect of any future recovery. Its fall involves the utter collapse of Mohammedanism as a political power. Let it be remembered that to a much higher degree than any one Christian State towers above the others Turkey has been regarded in the remotest parts of the Mohammedan world as the political standard-bearer of the Islam. Immense Mohammedan districts have during the last two centuries passed under the rule of Russia, England, Holland, and France. Last year a Mohammedan State of recent origin, Kashgaria, which had been formed by shaking off the sovereignty of China, has again been totally destroyed. The only independent Mohammedan States which now remain besides Turkey are Persia, Afghanistan, Beloochistan, Bokhara in Asia, and Morocco and Zanzibar in Africa. To mention their names is to state the present insignificance of the Mohammedan States as compared with the Christian. Turkey alone gave to Mohammedanism some kind of representation among the powerful States of the globe. With its fall, this representation passes away, probably forever.

The history of Mohammedanism has been, more than that of any other prominent religion of mankind, linked to its political power. It has grown by the sword, and from the time when the spell of its military strength was broken, it also appeared to have lost all vitality as a religion. It never sustained any missions in Christian countries, and even in Turkey and other Mohammedan countries accessions of Christians to the Mohammedan faith from religious motives are something almost unknown. With no prospect of any progress, inferior to Christianity in every respect, Mohammedanism will henceforth find it difficult to preserve its territory from rapidly shrinking to smaller dimensions. The collapse of its political power foreshadows its downfall as a religion.

FREE AND OPEN CHURCHES.

In taking part in the anniversary service of the Free and Open Church Association at St. Paul's cathedral, Bishop Doane spoke in favor of throwing open all churches daily, not merely for the curious, but for the worship and service of God. Whatever may be thought of this, the bishop certainly made a point in pleading "especially for men and women who lived in the crowded tenement-houses, and by-ways and alleys of a great city, where they have no privacy, that they might have the open church for a moment of retirement; not to be idle gazers around, but for an occasional brief space to be reverent worshippers." If, according to a writer on Pessimism in Germany, the decay of home life is to be ascribed, among other causes, to living in flats, what would he say of religion in connection with flats and tenement-houses? More admirable arrangements for preventing retirement and privacy could hardly be devised. How is a Christian to have even family prayers with any comfort when, to say nothing of banging carts and screaming hucksters, he is liable to be disturbed at any moment either by the knock of pedlers or by the clatter of his neighbor's noisy children? He can scarcely begin to read his Bible before some eager mortal, anxious to drive a bargain, inconsiderately bangs at or opens the door. How is he to collect his thoughts for meditation and prayer when the woman from the next door wants to borrow a mop, or get the loan of a little tea, while again the baker or butcher is thumping at the elevator? It is a case of religion under difficulties. No doubt a person of unusual saintship and devotion could "steal awhile away from every anxious care," but the majority

of tenement-house dwellers would be detected in the act and give it up in despair, not to say in disgust.

Of the thousands and scores of thousands living in this way in New York, how many do not trouble themselves about any kind of prayer or devotion from Monday morning till Saturday night, even if they do on Sunday! How many, who began with prayer and devotion, have given them up out of sheer impossibility to have any seclusion! The exact truth is that a tenement-house is the most cumbersome material, earthly and common, not to say noisy and filthy, dwelling of the righteous that they could well occupy. And the whole tendency of it is to make it extremely easy to fall from grace, or at least exceedingly difficult to grow in it.

There is then absolutely no refuge for such persons but the church. There only they could find "a calm and sure retreat"

> "From every stormy wind that blows,
> From every swelling tide of woes";

and the wind is never more stormy, nor the tide more swelling than in a tenement-house containing a dozen families. There, at least, they could meet with God, and commune with Him from above the mercy-seat, undisturbed by the noise and din of earthly, over-populous dwellings.

And here it is proper to ask whether a church which is such a natural refuge of tired and troubled mortals is not strangely misappropriated, not to say abused, in standing idle and empty from Sunday to Sunday? As one enters some costly temple, and casts about among the empty seats and silent arches, he is ready to ask, "What is all this for, that it only finds occupation and use three or four hours in a week? This is indeed a splendid pile, which has been solemnly dedicated to the worship of Almighty God; but whatever use God makes of it, His worshipping children can only use it one day in a week, and then only three or four hours in a day." If the long-drawn aisles and stately arches could speak, would they not say, "Let the doors be opened. We grow weary of this silence; and the daily foot-tread of one sincere worshipper would be music in comparison with this continuous monotony and emptiness"? What would be the reply of the pew-holders? With what grace could they say, "These pews are private property, to be occupied by none except ourselves and families, or such spirits as are congenial"?

Doubtless if the churches were opened daily but few would resort to them, but it is a great point gained when there is a word of welcome; and something should be done to break up that feeling of exclusiveness and caste which is so damaging to our churches, as it deserves to be. It is a woful day for any church when its services become a specialty for a particular set; especially so for a church which has for its order of worship the Book of Common Prayer. What becomes of the common prayer in a given case when it is as exclusive and select as wealth and privilege can make it? "I do not believe," said Bishop Doane, "that any system could be devised for the exclusion of any individual from the house of God which did not partake of sin." How could anybody believe so? What is a Christian church to be but the most open and hospitable resort for wearied mortals on the earth? And who believes the Lord likes it when, by a privileged arrangement, those who need it most are the least welcome, if indeed they are welcome at all?

LESSONS FROM THE GREAT FAMINE IN CHINA.

Many have been the famines in the ancient and populous empire of China, but that which has lately prevailed in Shansi and other northern provinces is unparalleled in the history of China or any other country. Millions have died from absolute starvation, and, dreadful to relate, multitudes of the survivors have preserved their lives by devouring the bodies of the dead, or by killing and eating those who were weakened by famine. Not only have parents killed and eaten their own children, when there was no further hope of supporting them, but persons of good flesh, of which class there were but few, have hardly dared to appear openly in the towns and villages.

Persons who would not yield to cannibalism have eaten ground cotton seed, dried willow leaves, the ground chaff of hay seed, and the bark of elm trees; but of course many of these soon succumbed, and the houses, streets, and roads have abounded with the dying and the dead. Never did a famine run to such a fearful extreme.

But there are indications that the dreadful scourge (now happily drawing to an end, it is thought, as rain has lately fallen in the two years' rainless provinces) will not be an unmitigated evil. The Prophet Isaiah says: "When Thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness." The Chinese government, in public proclamations, recognizes the fearful famine as "heaven-sent," makes confession of national sins, and calls upon officers and people to repent and reform their lives, while the sympathy and benevolence of Christian people have done much to lead the Chinese to the real source of power for all genuine reformation.

The generous contributions sent from England and the United States, and dispersed by a dozen missionaries and many native converts, have led the Chinese to reason thus: "The religion which prompts to such disinterested acts of benevolence must be true." One missionary who personally visits and gives food to six thousand persons writes: "We are most grateful for the gifts which are coming in. We rejoice that we can carry this bread to the very homes of the starving. The blessings they would call down upon us it is sweet to listen to. A new spectacle is before them—Christianity in a vital form. They have never seen the like. Charity which does not seek its own is a revelation to them. The poor people would worship us almost."

The missionaries have so surpassed all others in sympathy and personal efforts for the starving (two of them have fallen victims to the famine fever) that the native officials who, at the beginning of the famine, met their efforts with jealousy, suspicion, and opposition, now co-operate with them, and send them funds to obtain food for the perishing; while the Chinese mercantile class have largely sent their donations to the missionaries, and the foreign merchants have nearly all done so; and this work is forming a bond of sympathy between the official and mercantile classes and the missionaries. It is fitting delicate keys with springs to unlock many a heart before indifferent or unfriendly.

Not only in the provinces afflicted with the famine, but elsewhere, the Chinese listen to the missionary with an attention and respect before unknown; and, as one writes, "thousands profess their deep interest in the Gospel and are earnest to know more of it." The present, then, is a most auspicious time to increase our efforts in behalf of this afflicted and benighted empire. Humbled by their great calamity, and grateful for Christian kindness, all the *spiritually* famished in China should have made known to them that Living Bread which came down from heaven, of which if a man eat he shall live forever.

*MOSAICS FROM THE EUCHARISTIC SCRIPTURES OF THE CHRISTIAN YEAR.**

NINTH SUNDAY AFTER TRINITY.

Probably the emphatic word in the collect for this Sunday is the adverb of time. The epistle, with its suggestions of Divine help continuously offered, and the gospel, with the story of the confessed helplessness of the steward whose trust was taken away, furnish the abundant ground-work for the statement that "we cannot do anything that is good without God"; and so make the basis for the prayer "that we may be enabled by Him to live according to His will." But there runs through both of them, as the leading thought, the warning of people who "began and were not able to finish"; of people who, like the Israelites, and like the rich man's steward, once "thought and did right" things. And so our *example* from the "things that happened unto them," and our "admonition, for whom these things are written," are the example and the admonition of steadfastness,

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of continuance, of perseverance. "Grant to us, Lord, we beseech Thee, the spirit to think and do *always* such things as are right."

There are two bits of exegesis, not directly bearing on the teaching of the day, but needful for the full understanding of the Scriptures, which may best be stated here. The "Spiritual Rock" which followed the Israelites was Christ. It is not to be thought, either, that the actual rock which Moses smote moved after them, or that the same stream from that rock flowed after them. On the contrary, the typical teaching of this transaction—and St. Paul says "these things were our examples," or rather "were figures of us," *ταῦτα τύποι ἡμῶν*—requires another interpretation; which St. Paul gives, really, in the Greek, *ἐκ πνευματικῆς ἀκολουθούσης πέτρας*. It is not *the* material rock that followed, but *a spiritual* following *πέτρα*. It is not *πέτρος*; which might mean Peter, or any other material stone. It is *πέτρα*; which here, as always, in the Books Exodus and Numbers, when the Rock was *smitten*, and when the Rock was *spoken to;* or in the promise to St. Peter, when *the* Rock is revealed, as that on which the Church is built—in all these cases *πέτρα* means God, Christ. The Rock *out of whom* they drank was one; once smitten. The rocks *from* which He gave them drink were many, the signs and symbols of *the* Rock. And so that saying of the Sixty-eighth Psalm is true; not only that the Lord "brought waters out of the stony rock" at Rephidim and Meribah; but also that "He clave the hard *rocks* in the wilderness." The spiritual Rock, Christ, always followed them. "Out of (*ἐκ* not *ἀπο*) *Him*" they drank, though the stream came from rocks in the wilderness. It is the perfect picture of the Eucharist. The rock is smitten *once* at Horeb. After that the ministry of the Word "*speaks* to" the spiritual Rock in the consecration of the material element in the Eucharist; and men still drink "out of" Christ. If men would only learn this—as it corrects the error of the Romish thought of a *repeated* sacrifice, and as it contradicts the opposite error which makes the Eucharistic elements *empty* memorials, and not *full* means of grace—the Christian altar would cease to be the modern *Meribah*, the place of contention, and would become again *Rephidim*, the place of rest. The sacrifice of the altar is a *re-petition*, or repleading, not a repetition. It is a *re-presentation*, not a representation.

So in the gospel, there is a popular superficial interpretation, which creates several difficulties to get rid of one; the Lord's *commending* the *unjust* steward. If we will learn here the great lesson of restitution, as at once a part and an evidence of penitence, the difficulty will be solved, without either making "the lord" mean Christ in one place and not mean Him in another; and without making God even seem to commend either mere shrewdness or actual dishonesty. For the steward, in the story, makes friends *out of*, that is by means of, or by the use of, "the mammon of unrighteousness," which the Jews knew well enough meant riches or wealth. The debtor who owed his lord a hundred measures of oil or of wheat paid fifty or paid eighty, and took the steward's receipt in full. The steward, making good the difference to his lord out of the unrighteous mammon of his ill-gotten gains, made restitution to him. And so the lord was paid all his due. There was no dishonesty. And yet the debtors paid less than they owed, and were made the steward's friends by his virtual gift to them of fifty or of twenty measures of wheat or oil. They wrote fifty or eighty who owed an hundred. The steward paid *for them* fifty or twenty, and so made restitution to his lord and made them his friends.

Returning now to the drift of to-day's teaching, our attention is called, first, to St. Paul's use of the record of God's dealings with Israel. We must remember, what we have learned before, that these things—though "allegorized," as St. Paul said of Isaac and Ishmael; though "types" and "typical things," as he says in the epistle to-day—were none the less realities, real persons, real events. Only so much *more* real are the things which they typified, that their realness is merged in their typicalness. Cloud, sea, manna, water from the rock, were very real, as were the men who were baptized in, or who ate and drank of them—real as was Moses, into whom they were baptized. But Moses was the type of Christ, who is *the* Prophet like unto him. The Christian Church is *the* Israel of God. Our baptism is in *the* cloud and in the sea, the Spirit and the water, which they only symbolized. It is baptism, *εἰς τὸν*, "into" *Christ*. Our manna is *the* spiritual meat, "the Bread of Life." Our spiritual drink is "the blood of the Son of Man," "which whoso drinketh hath eternal life." And so we are they upon whom the ends of the world, or rather *unto* whom the ends, the fulfilments of the ages have come. The warning here, then, is to the baptized, confirmed, communicating Christian. St. Paul sums it up, "Let him that thinketh he standeth take heed lest he fall." It is the warning of our need of continuous grace, to "think and do *always* such things as are right." No temptations take us but "such as are common to men," such as were common to Israel of old —"lusting" after evil things, as Israel for the food of Egypt; "being idolaters," in our "covetousness, which is idolatry," as Israel worshipped the golden calf; "committing fornication," in our unfaithfulness to the vows of our "espousal to Christ," who go back to the world as "Israel joined himself unto Baalpeor"; "tempting Christ," by denying His presence in His ministry and means, as Israel said at Massah, "Is the Lord among us?" and again, by the way of the Red Sea, "Our soul loatheth this light bread"; and "murmuring," for want of liberty, as Israel did in Egypt, or for the fleshpots of Egypt, as Israel did in the wilderness, or at the difficulties of our journey to the promised land, as Israel did at Paran. All these temptations beset and belong to the Christian life. But "God is faithful, who will not suffer us to be tempted above that we are able." "Without Thee," the collect says, "we cannot do anything that is good." "According to Thy will" (*secundum Te* the Latin has it, in opposition to *sine Te*), that is, in the way and by the means which God appoints, we may be "enabled to live." And that way begins with the means of grace, and it goes on, not only with *their* constant use, but with the faithful use of the grace of which they are the means.

Nothing is plainer here than that good and bad alike, those with whom God was, and those "with whom God was not, well pleased," were all alike receivers of the same grace; were *all* baptized, and all partook of *the same* spiritual meat and *the same* spiritual drink. In the types, and far more really in the things they typified, the grace is in the means. It is not put there by the faith, the penitence, the goodness of the receiver. God puts it there by Moses, by the commissioned ministry, by their speaking, whom He commands to speak, in words of sanctification over the water, or the bread and wine. And *all* are equally baptized; all partake of the same spiritual food. Only as the "Word of God, not being mixed with faith," does not *profit* those who hear it in unbelief, and yet is still the Word of God to them; so these means of grace, still being what their consecration makes them, do not *profit* those in whom they are not mixed with faith and penitence and love. Nay, worse than that. The fitness of the receiver does not give their grace to sacraments; his unfitness does not take it away. It turns what should be food to poison. For "he that eateth and drinketh unworthily," that is, with such impenitence and unbelief as do not "discern the Lord's body," not only does *not* eat and drink salvation, but does eat and drink damnation. He, therefore, who is baptized and is a communicant, may not rest safely on these abstract facts, these outside signs. For *they* had been baptized, and had partaken of spiritual food, with whom "the Lord was not well pleased." But, on the other hand, falling does not prove that a man never stood. Being overcome by temptation, "being overthrown in the wilderness," does not disprove the grace once really given, of the new birth in one, and the nourishment in the other, sacrament. They *all*, idolaters, fornicators, tempters, murmurers, as well as Joshua and Caleb, were baptized, and ate and drank the same spiritual food. It is the double lesson of daily life. A son born may turn out badly or may die. But a bad son, or (thank God) a dead son, is still the Father's child. A man, well fed to-day, some other day may starve. But his starvation does not disprove that he was fed once. The lesson turns upon the "*always*"; to start right and *to keep* right; *to begin with* God, and to be enabled by God *to live* according to Him. For in this way the temptations of which the epistle tells, and even "the mammon of unrighteousness," of which the Saviour in the gospel speaks, may be so used as to help on our reception "into the everlasting habitations."

We are chiefly concerned with *this* connection of the parable of our Lord. For these very gifts of grace are among the "goods" of God, of which we are stewards; and which, unless we stir them up and refresh them, and use them for God's glory, we sorely "waste." The parable comes to us, now, as the rich man to his steward, as the king to see the wedding guests; not for our final condemnation, but to judge, to warn, to admonish us, before our probation is passed. The inability to *dig*, the being *ashamed to beg*, may well remind us how uselessly we turn, in spiritual dangers and spiritual necessities, to find relief from men, or in the use of any means of earth. The quick and eager ingenuity of the steward to avert the loss of an earthly position may well rebuke our careless indifference, who have at stake eternal life, the "everlasting habitations" of heaven. The "children of light" may well learn "wisdom" from the interest, the anxiety, the effort at restitution of "the children of this generation." And we, with our "true riches" of the gifts of God, should surely strive, by their good use, to "make to ourselves friends," God and the good angels, who may "receive us into everlasting habitations" when we

"*fail*"; so easy is the death of the righteous.

Meanwhile we may not overlook the lesson, to those whom God makes stewards of this world's wealth, that they may so use it, in almsgiving, as to "make unto themselves friends who shall receive them into the everlasting habitations." For Christ is in the hungry whom they feed, the thirsty to whom they give drink, the naked whom they clothe. Still more is He in those hungry, thirsty, and unclothed souls to whom, by money given for the spread of the Gospel and the Church, they send *the* spiritual meat and drink and raiment. And He, in the day when He "shall sit upon the throne of His glory," shall say to these faithful stewards, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

WM. CROSWELL DOANE.

THE LAMBETH CONFERENCE.

From the Guardian, July 31st.

That some disappointment should have been felt at the absence of any public report of the discussions in the late Lambeth Conference is natural. But it is plain that the disadvantages which would have attended publicity far outweighed any gain which the gratification of a friendly curiosity would produce. Some bishops would probably have abstained from taking part in the conference under conditions of publication; all would have been conscious of a restraint, which must have been fatal to the main purpose of the gathering. Precedent, too, was in favor of privacy; for the House of Bishops in the General Convention of the Church in the United States allows no report of its proceedings; and the consultations of our own bishops, when they meet at Lambeth three or four times in the year, are strictly private. In assemblies whose life is bound up with the conflict of parties a different rule must needs obtain; but it will be an evil day for the Church when the deliberations of her chief pastors are obliged to conform themselves to the exigencies of political strife.

In the present case we have good reason to believe that all the advantages contemplated by the framers of the rules of the conference have been secured. There seems to have been ample freedom of debate, a general prevalence of reasoning over rhetoric, and a desire for mutual understanding on all practical questions, which is the best possible augury of the future welfare of the Church. In these respects there can be little doubt but that an advance on the Conference of 1867 has been made. This advance may, indeed, be regarded as partly due to the education which the early gathering supplied. Up to that time the prelates of our communion had never exchanged ideas—had seldom attempted to understand the new currents of thought and feeling which the rapid growth of the Church in our English-speaking world had caused to flow. The discussions of 1867 revealed some ignorance, and perhaps some stiffness, on the part of bishops at home, which their colonial and American brethren did not always find it easy to understand. We are assured that it has been found possible this time to discuss, both in committees and in the conference itself, with entire frankness, questions which a few years since would have had a tendency at least to set an assembly of bishops in a blaze.

No one can hesitate to acknowledge, in this point of view, how largely any general conference of bishops must gain—and, in fact, how much these conferences have gained—from the presence of bishops of the Church in the United States. They are just sufficiently foreigners in England to call for the exercise on our part of the courtesy due to guests and strangers; yet so far one with us as to share all the Christian feelings and the highest Church interests which give an ecclesiastical conference its value and life. Their diocesan and conventional organizations demand careful study from us, even if they do not exactly harmonize with our traditions; and the spirit in which their laymen appear to do their part in the whole business of the Church is full of instruction to all promoters of Church assemblies on this side of the water. Their bishops seem to have commended themselves to the good opinion of their brethren at Lambeth by that straightforward simplicity of speech which springs from a practical habit of mind. It is always satisfactory to have to do with men who know what they mean, and who are accumstomed to translate their meaning into action. American bishops have not been fettered by the social and political complications of an old country; and out of their freedom they can spare some gifts to us in return for the obligations under which the mother Church has laid them long ago. The eloquent sermon which the Bishop of Pennsylvania preached in St. Paul's on Saturday must have suggested to many hearers that it is well for the Churches to take mutual counsel, and that their members have some things mutually to learn. A Church which now counts its sixty bishops, and has its missions in every continent, may fairly claim a respectful attention even from the prelates of the ancient dioceses which owe provincial allegiance to Canterbury and York

If the colonial Episcopate is deficient in the element of power which belongs to the organized hierarchy of a Church in a great nation, its marvellous variety of origin and influence has enabled it to offer a not less valuable contribution to the service of the conference. The presence of the venerable Bishops of Guiana, Fredericton, and Adelaide carries back our thoughts to the earliest and best days of the colonial Church, rich in self-sacrifice, and eloquent in the teaching which comes from life-long personal devotion to a great cause; it constrains us at the same time to think of the losses we have sustained since the last Lambeth Conference in the deaths of such men as Feild and Milman and Gray—above all, of the noblest pioneer in the missionary Episcopate, whose memory New Zealand and England alike revere. Had Bishop Selwyn been spared to us, he must of necessity have filled the foremost place in the assembly, as the one prelate whose experience gave him a right to be consulted on Church questions at home and abroad, and who had the confidence of his English, colonial, and American brethren in an equal degree. Though we have him no longer amongst us, his example and memory still exercise a sensible influence over all discussions about the affairs of the Churches of our communion throughout the world. . . .

With great abstract principles no conference, sitting during a few weeks only, could worthily deal; and to have pretended to deal with them would argue a want of intelligence on the part of those who should make the attempt. To treat worthily, for instance, of the growing and portentous evil of infidelity—if it could be done by a large body of men at all—must at least have a period of time allotted to it far beyond what the limits of the Lambeth Conference allowed. The Council of Trent spent years over its theological decrees, and employed companies of experts in elaborating them; nor did its labors end with the final sessions of the main body of its members. Our conference will have acted wisely if it has refused to put forth what must needs be patchy and inadequate treatises on matters touching the foundations of the Christian faith. Possibly even its best reports will not be the most important service which it will have rendered to the Church. To have taught the rulers of distant Churches to act together, and to have made them mutually acquainted with one another's feelings and modes of thought—to have kindled among a large number of bishops a friendly interest in the hopes and wants of poor and isolated communities—to have awakened the great majority of them to a livelier sense of the oneness of their work in the sight of God amidst manifold diversities of earthly conditions—to have deepened charity, and recommended forbearance—to have revived old friendships, and promoted brotherly kindness among those who had been strangers before—will be among the best and most fruitful results of this gathering of one hundred bishops under the Archbishop of Canterbury's hospitable roof. If the outside world has little good to say of an ecclesiastical conference, it will yet be at a loss to find in such results as these material for its scorn.

DREAD AND DISLIKE OF SCIENCE.

George Henry Lewes, Esq., in the *Fortnightly Review*, complains bitterly of the treatment which science has received from religionists, under these two counts of an indictment. His complaint may be objected to on the face of it; for if science is a thing to be dreaded, much more may it be disliked. Our would-be philosophical critics should have begun the other way. He should have shown that science was a thing not to be disliked, and then that to found a dread upon a mere dislike was weak, if not ridiculous. So his very indictment needs mending, and displays, in himself, what he claims theology to be in the aggregate, "a false persuasion of knowledge."

We are surprised at his want of logical acuteness on the outset; but when we come to his grand proof of his high charge we are absolutely astounded. His own selected proof of the "dread and dislike of science" is an alleged horror of *vivisection*. It is the first time that we ever heard that there was a religious horror abroad upon this subject. And we firmly believe that if such a horror exists, the cause is to be traced to the incaution, carelessness, or bravado of scientists themselves. There never would have been any application to a legislature for the legalizing of anatomy if anatomists themselves had been as quiet and private as they ought to be. But medical students have let out the secrets of the lecture-room and rifled graves; and the public, in consequence, has been greatly and not improperly excited.

Scientist Lewes has made a superlative mistake in his palmary proof of "the dread and dislike of science," which he pronounces a sort of epidemic among professors of religion.

And, moreover, he is the last person who should complain of the dishonors of vivisection; for he practices that upon religionists with unflinching severity. He says that our theology is nothing but "false persuasion"; turns prophet, and predicts our complete annihilation. He says, magisterially, as if from a curule chair: "When science has fairly mastered the principles of moral relations, as it has the principles of physical relations, all knowledge will be incorporated in an homogeneous doctrine, rivalling that of the old theologies in its comprehensiveness, and surpassing it in the authority of its credentials." Verily, his prophecy sounds like the vaticinations of the old French theophilanthropists; we trust it may not be, like theirs, the concomitant of revolution!

And now for some of Mr. Lewes's resistless arguments for the demolition of theology. He says it teaches that God is jealous. No doubt it does; for we know no power which makes any plausible pretensions to sovereignty which is not jealous. Let Mr. Lewes go into the pettiest court in England and insult the judge who sits there, and a sheriff will tap him on the shoulder, and perhaps drag him off to prison as a culprit. Let him insult England and he may be hung up for a traitor as effectually as the apparently insolent Haman, if not on as high a gallows. But he may insult One who sits upon the circle of the universe—pronounce Him the conjuration of ignorance and superstition—and not a religionist may open his mouth or peep! No, not if the existence of such a Being is the most sustaining and cherished thought of millions by the hundred! A pagan perhaps might say, as one did to a father of the Church, "Who could ever be so frantic and infatuated as to deny that there is one Supreme God, without beginning?" (Letters of Augustine, I., 36.) But for a Christian, a Jew, or even a Mohammedan, to say as much would be to libel the supremacy of science.

But, again, Mr. Lewes avers that theology teaches that God is vindictive. Is human law vindictive when it punishes offences not against its majesty merely, but against public safety? But God avenges wrongs as personalities. Not any more than human law does; and then, moreover, without the remediless mistakes of human law. This law sometimes executes the actually innocent. While God always punishes the unquestionably guilty, He needs no court of errors; for an appeal against His decisions would be an appeal of profoundest ignorance, for He knows the *whole* of every case, which human tribunals never do. And as to the vindictiveness of scientific law, we have actually known it to take the very life of a poor hunger-bitten wretch who swallowed his beefsteak too rapidly.

But God—such is the teaching of theology—punishes eternally. And so does modern science, and what is intolerably worse, punishes the good and bad alike, as if it delighted in the maddest sort of massacre. It sends us all, without discrimination, into a hopeless grave; and then, not contented, piles upon that grave mountains of dark doubt, which it defies a thousand Titans to upheave. Worse still, it degrades us to the level of the brutes before we go there; so that we might as well have a funeral for an ape as for a human being!

This is the vivisection to which science subjects the most precious idea which any finite mind can entertain—the existence of a Deity—this the crash which it would make of the immortal hopes which such an idea inspires. Yet we must not open our lips to say we dislike or dread those who make such remorseless havoc any more than we might open them in mediaeval Spain to condemn the Inquisition!

But, says Mr. Lewes at last, as a pulse of doubt may have beat in his arteries of iron, We appeal to history to show the verity and benefits of scientific demonstrations. Good; we accept the challenge; for we can say, as St. Augustine did more than fourteen centuries ago, "Let every good and true Christian understand that wherever truth may be found it belongs to his Master" (Chr. Doc., B. II., ch. 18). And in the name of that Master we fearlessly tell him that if he tears out the history of Judaism and Christianity from the world's historic records, he leaves the rest in rags and tatters, and no more worthy acceptance than the fables of the Phrygian Aesop. Not perhaps as much so, for even Mr. Hume, finding, as he did, an immense gap between Deity and humanity, which he would fain replenish, and being unable to let angels enter it, lest they might work some *miracle* in behalf of Christianity, actually lets in there the whole mythology of Greece and Rome. The thing may seem to some as incredible as miracles to the subtle Scotchman, that is, miracles which could substantiate a true religion. He could, as he owned, and as the acute Mr. Starkie proved in his work on Evidence, admit them for other purposes. Indeed his adoption of mythologies estables the curious fact. (Hume's Works, Boston edit., IV., 462.)

Now we charitably hope that if Mr. Lewes would ponder on the page, where his famous predecessor in disbelieving avowed such *miraculous* credulity, he might by and by entertain faith enough to admit that there is something else in the wide universe besides force and law. We believe in force as much as he does, and in law also, as we maintain, in his own language, "under the ratification of moral consciousness." But we believe that force is the expression of a will, and law the expression of a voice. We do not worship blind or fanciful inanities, *i. e.*, mere names. We are realists, out and out, in one sense. We believe in the reality of mind as well as in the reality of matter. We believe in mind as the controller of matter—matter being in itself a dead and thriftless thing—not even an organization, save under a plastic intelligence. And we also believe in a Mind which controls *all* matter. Moreover, we assure Mr. Lewes, with a confidence as courageous as his own, that if the power of such a Mind were only limited, and could not call him to account for any moral aberrations, we should not have a whimper from him about its non-existence. It is the *dislike* and *dread* of such a Mind which creates this foray of scientists against theology. Such a Mind can utter that whisper, so formidable to "moral consciousness," amid moral aberrations—that whisper which made one of the wisest men who ever lived turn pale and tremble, "Know thou, that for all these things, God will bring thee into judgment." Solomon's own forewarning heart made him put it upon record for the benefit of others. (Eccl. xi. 9.) We might believe in 30,000 gods if we chose (as the heathen did by Hesoid's time), if we would only let that judgment go and call it a chimera. It is *accountability* which sceptics would fain annihilate. And if that can be avoided by an everlasting grave, into such a grave they will go down gladly, as at least a refuge. The devils would believe without trembling could they contemplate such a grave as their final and immortal home.

T. W. Coit.

WELCOME TO THE TRANSATLANTIC BISHOPS AT LINCOLN.

On Wednesday last a function of unusual interest was held at Lincoln, for the purpose of tendering a welcome, on the part of the bishop and clergy of the diocese, to representatives of the episcopate of the Church in America, who were visiting the city as the guests of Bishop Wordsworth. Advantage was taken by the dean and chapter of the presence of these prelates to hold the annual service in aid of the Societies for Promoting Christian Knowledge and the Propagation of the Gospel, and Dr. Cleveland Coxe, the Bishop of Western New York, was requested to deliver the sermon. Among the bishops present were Dr. Binney, of Nova Scotia, and Dr. Lewis, of Ontario, representing the Canadian Church, and, in addition to Bishop Coxe, Bishop Doane, of Albany, and Bishop Perry, of Iowa, as representatives of the Church of the United States. They were received in the vestry by the dean and residentiary canons of the cathedral, including Bishop Mackenzie (sub-dean), Precentor Venables, Chancellor Leeke, and Archdeacon Kaye, and a considerable number of the non-residentiary canons, who had come from all parts of the diocese to join in the welcome to their transatlantic brethren. The procession, which was of great length, was closed by the Bishop of Lincoln, bearing his jewelled pastoral staff, attended by his chaplains—Chancellor Leeke, and Canons Wilde and Wordsworth. The bishop took his seat on his throne; the other prelates occupied stalls at the west end of the choir. Even-song being sung—the anthem being Goss's fine setting of the words, "The wilderness and the solitary place shall be glad for thee"—Bishop Coxe announced his sermon from Prov. xxiv. 3, 4: "Through wisdom is an house builded, and by understanding it is established; and by knowledge shall the chambers be filled with all precious and pleasant riches."

The bishop commenced by remarking that we were living in an age of the imperial, in the midst of the triumphs of physical science, which filled the chambers of our hearts, and the house of all nations, with the riches of wisdom. But it was not of these he was to speak. The object of the societies for which it was his honor to plead, beneath the vaulted roof of that glorious cathedral, in the presence of so many of his fathers and brothers in the ministry, was to store the house of man's highest being with treasures of another kind—"the precious and pleasant riches" of the knowledge of God, the unsearchable riches of Christ. There was great danger at the present time of these being neglected. Such enthusiasm was exhibited in the pursuit of physical knowledge that there was a risk of the spiritual being crushed by the material, till all enthusiasm for virtue was repressed, and good men were ashamed to manifest emotion. But such a cold, hard life was not true life, as the poet had said, "We live by admiration, hope, and love." We must speak from the heart to the heart, and not be ashamed to show the feelings of the heart. The preacher continued: "It is with great emotion I stand in this pulpit in this venerable cathedral. My spirit is stirred within me, as I see myself surrounded

by the pillars and arches of a fabric, every stone of which speaks of things past, present, and to come, I am glad to bear my public and personal testimony in words of gratitude and love to the work of the two noble societies through whose operations the wilderness and the solitary place have been gladdened by the good tidings of the Gospel, and the desert has rejoiced and blossomed as the rose. The province of one of these societies is to build the house of the Church in foreign lands; that of the other to store its chambers with the precious riches of the knowledge of God—His will, His power, His love. The joint work of the two sets forth the Divine plan in building, the Divine philosophy in furnishing, that which is the house of God, the Church of the living God. And this plan is human instrumentality. God builds by inspiring men to build. He furnishes by filling men with wisdom. The work is His, but the agency is man's."

After a rapid review of the history of the early Church as illustrating the way of God's working, the preacher spoke in glowing and grateful terms of the instrumentality of the Church of England in planting the Church of Christ in her colonies, and especially in conferring that greatest blessing on the continent of America. How different was her history from that of the Spanish colonies, and how plain was the cause of this difference. "England," he continued, "is not sufficiently conscious of what she has done in giving America its duly organized Church; nor does she realize the depth of the gratitude with which she is regarded by her transatlantic daughter. England has yet to wake to the greatness of her mission. Her colonial missions are far from yet awaking the enthusiasm they deserve, or commanding the resources essential to their maintenance if she would avail herself of her unparalleled opportunities for filling all the chambers of every nation with the precious riches of Divine wisdom. And when had she ever such an opportunity as that now opening before her? By the wondrous triumphs of diplomatic skill the East was now opening its long-closed doors to her. Asia Minor, the earliest seat of Christianity, connected by a thousand memories with the labors of the first apostles of Christ, was calling upon her for help in dispersing the dark cloud of misbelief and superstition which had enveloped her for centuries, and restoring to her the pure light of the Gospel which St. Paul had preached in Galatia and Ephesus, and which once shone so brightly from the candlesticks of the Seven Churches. She had stretched out her brawny arm to the East, and the world had waited in anxious silence to see what that arm would bring. Its hand only bore a pen, and the nations of Europe allowed that pen to write what it pleased, rather than that the pen should be exchanged for a sword. Let that hand now extend the blessings of spiritual light and life to those long down-trodden and degraded peoples, as well as those of righteous government and protection from oppression." The bishop concluded his sermon, which was listened to with wrapt attention, with a glowing appeal for aid towards the promotion of the work which the providence of God was putting so unmistakably in the hands of the English Church and nation.

After a few well chosen words from the dean, in the vestry, expressing his thanks to the preacher for his eloquent sermon, which he regarded as an evidence of the truest union between the Churches of England and America—the union of spirit—the bishops in their robes, accompanied by the clergy in their surplices, and a large proportion of the congregation, adjourned to the ancient episcopal palace, where the Bishop of Lincoln offered to the representatives of the American Church his affectionate brotherly welcome. The scene was a most striking one. The assembly gathered in the garden, shaded by the boughs of noble trees, with the gray and ivy-clad ruins of the palace erected by St. Hugh of Avalon, and bearing records of many succeeding prelates, rising from the smooth-shaven green sward, while high above towered the gables, and pinnacles, and towers of the loveliest of minsters, bathed in the light of the afternoon sun—"'tis the low light gives the color," says Tennyson—and standing out with an almost fabulous beauty of outline and richness of detail against a sky of the deepest blue. In the centre of the group was the venerable form of Bishop Wordsworth, unbowed by seventy years, grasping, not for support, the gleaming pastoral staff, the emblem of his loving episcopal care; on either side were ranged his episcopal brethren, and beyond them the dignitaries and canons of his cathedral, the students of the chancellor's school of theology in their caps and gowns—all surrounded with a fringe of laity, stretching far across the palace lawn.

The bishop in his address spoke of the joy with which his great predecessors in that see—St. Hugh, the apostolic pastor; Bishop Alnwick, the spiritual counsellor of Henry VI., who might be called the true founder of Eton and King's colleges; Bishop Sanderson, whose name is so inseparably connected with our Prayer Book, of the preface of which he was the author; Bishop Kaye, who, in what might be called dark days, showed a pattern of a diligent, fatherly episcopate—would have seen that gathering. The importance of such a matter was hardly to be over-estimated. He rejoiced to welcome Bishop Cleveland Coxe, so well known to many there, who had shown by his works, both poetical and prose, that, while a loyal American, he had the heart of a true English Churchman; also the heir of an honored name, Bishop Doane, the son of the friend of Dr. Hook, who had, thirty-seven years before, "as a Catholic bishop, bidden God-speed to the Catholic Church of England"; he welcomed also Bishop Perry, of Iowa, who had earned the gratitude of the American Church by his services as secretary of the general convention, whom he might almost call the historiographer of that Church, and face to face with whom, by an interesting coincidence, stood his namesake, Canon G. G. Perry, who by his works had proved his claim to be regarded the historiographer of the Church of England. Then they had with them representatives of the sister-Church in Canada, the bishop of the first founded colonial see, the Bishop of Nova Scotia, and Bishop Lewis, of Ontario, who, as a missionary bishop, had shown what were the powers and resources of a duly organized Church. He rejoiced to be strengthened and encouraged by the presence of such men, and at such a time. Never was such a meeting as that of the Lambeth Conference more needed to confirm the bonds of brotherly union, and devise measures to withstand the flood of unbelief and misbelief that was threatening to submerge the world. Atheism and superstition were rampant; and they had seen a Church which should have been the guardian of the integrity of the truth perverting it by declaring a man infallible, and proclaiming the immaculate conception of the mother of our Lord as an article of faith. The bishop concluded his address by the following lines from his Latin poetical address of thanks to the American Church for the alms-dish presented by her to the mother-Church in 1872:

"Ergo te genetrix carissima nata salutat
Et pia de grato pectore vola refert;
Pacis in aeterno constringat foedere corda
Cordibus Angliacis, Americana Deus!
Una Fides, unus Christus, nos Spiritus unus,
Unus et Ipse suo jungat amore Pater!
Sic ubi transierint mortalia saecula, coeli
Nos una accipiat non peritura Domus."

Which have been thus "Englished" by Dr. Irons:

"And now thy mother, child of mine, thus greets thee from afar;
Echoes the hope that such design no discord ever mar!
In one blest bond of endless peace, so may God bind us too,
The heart of loved America with England's hearts so true!
One faith, one Christ be ever ours, one Spirit from above,
And the one Father over all unite us in His love!
So when the ages pass, and leave things mortal to decay,
May one unfading house receive our spirits on that day."

The bishops' welcome was responded to in words of deep emotion by Bishop Cleveland Coxe, as well as by the Bishop of Nova Scotia, who caused much amusement by a comparison between the glorious pile before them and the churches of his diocese, saying that when he was asked of what style his churches were he usually answered "the early Nova Scotian style." And after a few words from the late Bishop-Suffragan of Nottingham, referring to the cheering visits he had in former years, when a parish priest, from Bishop Coxe and Bishop Lewis, the Bishop of Lincoln pronounced the apostolic benediction, and the company adjourned to the theological lecture-rooms for tea, and separated thankful for having been allowed to take part in an occasion of so much interest, inspiring so much hope for the future work of the Church abroad by so many visible evidences of God's blessing upon it in past times.—*London Guardian, July 24th.*

LETTER FROM ENGLAND.

July 27th, 1878.

Just one fortnight ago the face of the world, or at least its whole future history, was changed by the signature of the Treaty of Berlin, accompanied, as that signature was, by the announcement of the Anglo-Turkish Treaty, which assigned the protectorate of Asiatic-Turkey and the conditional possession of Cyprus to Great Britain.

I know not how these things affect your people, with all your own mighty American interests; but with us it is supremely engrossing and exciting to feel that we are at this moment bridging the interval between ages past and future. It is impossible to overrate the magnitude of the issues involved in the negotiations just concluded. At first the European world was surprised and stunned, confused and incoherent. The wildest comments were heard from Russia, Italy, France, and amongst ourselves. England was said by some to be once more at her old tricks, determined to make some profit out of the misfortunes of her neighbors; her plenipotentiaries were afraid to come home empty-handed; France and Italy were in danger of being altogether superseded as Mediterranean powers; it was a partition of Turkey by Russia, Austria, and England under

euphonious names, and so forth. Italy, especially, flamed up, and meetings were held in all its chief cities. Greece was seriously aggrieved. She, the favorite of Europe, had been withheld from interference when it might have been of use, and now she was to subside into insignificance, while her hereditary foe was to be once more propped up and kept going by the very nation to which Greece had previously listened as to a friend. Then our opposition newspapers and orators have found a fertile theme in the tremendous responsibilities in which our government has involved us without the slightest permission from parliament. Was this the boasted English Constitution? Was this prerogative, only technically left in the crown, really intended to be used? What a frontier we were exposing to the hostility of Russia! Up to this time we were everywhere defensible by sea. Now we had the long line of Asiatic Turkey, bounded on its whole length, north and east, by Russian territory, on our hands! Who, in their senses, could suppose that Turkey would be guided by our counsels? What a union of the dead and living! *Punch* represents Britannia on one side and Lord Beaconsfield on the other trying to support the rotten Turkish "Humpty Dumpty" upon the wall; and again, Lord Beaconsfield as Sinbad, with the "old man of the sea" upon his back. Mr. Gladstone thunders forth diatribes of the same character as during the so-called "Bulgarian atrocities"; and the opposition are to make a grand fight in parliament, to begin next Monday. Some very extreme but obscure politicians in the North have even presented a petition to parliament begging for the impeachment of the prime-minister.

But I believe you will find all this mere wind and smoke. The country has unmistakably rallied round the government and the queen. The *Times* lends them most powerful and consistent support, a pretty good sign of the drift of the country; for that sagacious journal takes care never to find itself on the unpopular side. The other papers follow suit; and the opposition finds so little support in the press that I should not be surprised at a decided collapse of the parliamentary forces next week. A dissolution is on the cards, and a wholesome dread of losing seats will operate. The queen is loudly applauded for bestowing the Order of the Garter on both Lords Beaconsfield and Salisbury, whose public reception was magnificent as well as spontaneous; and the opponents of the grant of £25,000 a year to the Duke of Connaught, her third son, on his approaching marriage to the daughter of Prince Frederick of Prussia, mustered only thirty-three out of a house of three hundred and twenty. It is now pointed out that Cyprus, though it possesses poor harbors and roadsteads, has considerable capabilities, and multitudes are flocking into it from all countries, especially our own. Under Sir Garnet Wolseley it is to be a new paradise; capital will pour in, and the expense to the British tax-payer is to be *nil*. Perhaps this is too sanguine; but there is truth in it. Such visions do, however, in reality apply with a wider reach and more splendid prospects to the reclamation of the beautiful and vast countries included under the name of Asiatic Turkey, the richest in the world and the most mismanaged, though with vitality which may yet be put to the best account if this country can only persuade Turkey to act honestly and fairly in the matter. This, of course, is the unknown quantity. Is there any real hope of Turkey's submitting to be counselled for her good by the country which undertakes to protect her? On this we shall hear more in the debates of next week; but there cannot in the nature of things be certainty on such a point; it must be hope, trust, patience, and, above all, strenuous exertion. We have to support the authority of the sultan, to use Turkish agents, to conform to Turkish customs and prejudices, yet to secure order, to bring science to bear, to introduce capital, to remove abuses; and under this renewed political and social life we are hopeful of the results.

At any rate we are no worse off than before. It is a noble venture, and it ought not to be a costly one to us. We shall find a grand field for the energies of our redundant educated upper and middle classes, and especially for our trained Indian officials and half-pay officers of all services. The Jews will return to the Holy Land, as prophecy has so clearly told us was to be the case about this time, and your missionaries and ours will pursue their glorious operations on a larger scale and with greater facilities than ever before. The Russians, no longer tempted by the unstable condition of the frontier States, will at last give up the hope of conquest which has persistently animated their barbarous millions under various specious pretences and deluding forms; the dawn of the long looked-for day is on the horizon. Should they not take this pacific line, should the old crusading hunger return upon them, they will be far less dangerous to our interests in India and the East when we have Cyprus for a *pied-à-terre*, and the Turkish alliance in organized support of our fleet and armies. For, whatever happens, we cannot give up India, the Suez Canal, the Bosphorus and the Dardanelles, nor the Euphrates valley, which gives us a hold on Persia and Afghanistan. We cannot get rid of our responsibilities, and it is best to face them boldly. So we argue, and these are the prevailing views of the British empire. If we look abroad we find France returning to commonsense, and declaring that we had a clear right to interfere as against Russia during her own present collapse and abeyance. The interests of order and civilization in the East are the interests of France and the world. Greece is beginning to see that we have secured her half a loaf, which is much better than no bread; and having an acknowledged "future" before her, she must be patient. Italy remains, but it turns out to be not much more than a Garibaldian cry for fresh aggression upon Austria; the government frowns it down, and excitement is subsiding. The long-despised and jeered at Disraeli is acknowledged to be the greatest man in Europe, if Bismarck is excepted, which some doubt; and he shows his true sense of dignity by declining to take the dukedom which was and is within his grasp.

ENGLAND.

St. James's, Hatcham.—The Rev. Arthur Tooth has returned from his continental trip with health perfectly recovered. It is said that his first act will be to resign the rectorship of St. James's. That church has again been the scene of a scandalous disturbance. Some thirty men and boys, headed by one of the wardens, rose from their seats and endeavored to impede the choir, who were entering the church, singing a processional.

Antiquities at St. Paul's.—An interesting discovery of remains belonging to the old cathedral of St. Paul's has recently been made by Mr. Penrose, in the south-western part of the churchyard, within the railing. In the course of some excavations connected with the gas supply of the cathedral Mr. Penrose came upon fragments of masonry in that part of the church-yard which, according to Hollar's plan in Dugdale's description of old St. Paul's, was occupied by the chapter-house and the cloister which surrounded it. Mr. Penrose pursued his investigation, and the result has been that a considerable portion of the basement of the cloister has been laid bare, very near the surface of the present ground, together with the basement part of two of the buttresses of the chapter-house. At the south-eastern angle of the cloister a strip of basement wall, showing the mouldings and the bases of the shafts of the arches, and of an exterior corner buttress, and equal to the space occupied by three of these arches from the south-eastern angle to a gateway into the cloister, is exhibited in wonderlul preservation. The cutting of the Caen stone is much of it fresh and sharp, and there are fragments of the Purbeck marble shafts of the beautiful fourteenth century work. At the south-western angle, besides the remains of the mouldings and shaft bases, there is a portion of the old pavement of the cloister, squares arranged diamondwise, still undisturbed. Within the line of the cloister the moulded bases of the south-eastern and south-western buttresses of the octagonal chapter-house, with the bases of interior shafts, are to be seen; and the south-eastern angle of the old outer boundary wall has been found. These fragments are the only remains, except some sepulchral effigies, all of them but that of Dr. Donne broken and mutilated, of the old cathedral of St. Paul's. A correspondent of the *Times* says: "The site is a historical one, for in the chapter-house which rose over these foundations was the meeting-place of the convocations of the clergy, till Wolsey transferred their sessions to Westminster; and even after that time the convocations of Elizabeth assembled there, in the first instance to choose their prolocutor.

Lambeth Conference.—On Tuesday, July 23d, on the Archbishop of Canterbury taking the chair, Bishop Piers Claughton, on behalf of the dean and chapter of St. Paul's, tendered the bishops an invitation to the concluding service at St. Paul's cathedral to be held on Saturday, the 26th. The reports considered on Tuesday were those on foreign chaplaincies and on the difficult question of the relations of missionary clergy connected with different societies to their bishops. This latter question raised the whole of what is known as the Colomba difficulty, and on it a most admirable feeling prevailed. The Bishop of Colombo, who was on the committee, himself fully concurred with the solution, which met the views of all parties, viz., that bishops who withdrew the licenses of their clergy abroad should state their reasons in writing, as is done in this country. On the question of continental chaplaincies, the American bishops who spoke showed their strong desire not to intrude on ground occupied by English chaplains, and a question arose on this report somewhat unexpectedly, which gave rise to a very interesting discussion, viz., as to a movement in Spain in favor of a reformed Catholic Church, with regard to which the Bishops of Gibraltar and Long Island gave some valuable information. Bishop Piers Claughton brought his practical knowledge of the continental chaplaincies to bear on this debate, the result of which will probably be of a very practical character in promoting united action by the English and American Churches on the Continent. The speakers were very numerous, and included the Archbishops of Canterbury and York, the Bishops of London, Llandaff, Lincoln, Ely, Lichfield, St. David's, Hereford, Carlisle, Chichester, Salisbury, Limerick, Meath, Argyll, Brechin, Capetown, Bloemfontein, Sydney, Adelaide, Falkland Isles (said to have made the most telling speech of the day), Barbadoes, British Columbia, Fredericton, Saskatchewan, Gibraltar, Nebraska, Louisiana, Long Island, Pennsylvania, New York, Delaware, and Bishops Claughton, Ryan, Perry, and Schereschewsky. The best possible spirit prevailed during the long debates, which did not terminate until nearly 6 P. M.

Reunion of Christendom.—At a meeting of the Society for the Promotion of the Reunion of Christendom, held July 19th, the following resolutions were unanimously adopted:

"That the advance of the infidel movement throughout Europe, and the actual or threatened dissolution of the relations of Church and State, constitute a fresh call on all sincere believers to pray and labor earnestly for the reunion of Christians in one faith and one fold.

"That the accession of Pope Leo XIII. and the reawakening life of Eastern Christianity afford at the present moment special grounds for renewed energy and hope.

"That the serious obstacles to mission work at home and abroad caused by the division of Christians render it incumbent on all persons to labor as well as pray for the restoration of visible unity."

The Bishop of Louisiana at the Home Reunion Society.—The Home Reunion Society, the object of which is to endeavor by conference with the non-conformists to promote union among Christians, held its annual meeting on the 10th of July. The Bishop of Louisiana was one of the speakers. He explained that he had hitherto been under some misconception as to the object of this society, thinking it had reference more to the Churches of ancient descent. If we could not save others from their divisions, we might at least save ourselves from any participation in their sin; and the odium and responsibility of a divided and distracted Christendom would less attach to us. He continued:

"Many years ago I remember the beginning of the Evangelical Alliance, a movement which sought coöperation, if not organic union. Well, perhaps the result of that has been to a certain extent failure; perhaps the alliance may be allowed in one sense to have failed. But I look upon it as a valuable testimony to a yearning for unity, just as the heathen sacrifices of old manifested a yearning in the human heart for

the sacrifice of the Cross and the expiation of the Atonement. Just so the alliance of different Christian bodies, though in the right direction, is no more like what we desire than the cording together of the dissevered members of the tree that has been hewn down is like the union of the growing plant. We must plant the living tree. There is no way to the full attainment of our object except by organic union. What does the world know of our union other than by this? It takes no note of our prayers, and struggles, and inward feelings, which proclaim indeed our real unity; but not to the world. In the diocese under my jurisdiction I have sought very much to impress the idea that if we do look upon our brethren with averted eyes, it is not with the averted eyes of disdain, but of affection, as in the case of Joseph and his brethren; and we await the hour when we can make known our brotherhood. On a visit not long ago to a remote part of my diocese, I was told of a beautiful Presbyterian service that had been held; and on inquiry it turned out that the whole service and hymns were from our own Office Books, and the sermon was read from a volume by Bishop Elliott. At the great Presbyterian college the service is always taken from our Prayer Book. An eminent Presbyterian minister in my diocese met me on my way to the convention, and said, 'Bishop, I am going to ask you, in the name of the whole Presbyterian body, not to support any alteration in your Prayer Book. What you do in the convention affects us very much. We all wait for the action of the Episcopal Church.' I replied—and he accepted my expression—'I suppose then we are the chronometer among the watches—the watches take their time from our chronometer.' By sympathy, concession, generous acknowledgment of what is good, confession of our own failings in the past, we may do much to make amends for the inflexible, cold tone of the past. If our Church is to be one—if our own Church, leaving out the question just now of the Eastern Church and the captive daughters of Sion—if our own Church is to be one, we must begin among ourselves, we must remember how much we owe to those bodies—alas, too far external to us!—perhaps we are indebted to them more than we can fully realize. Let me hope and pray that the unity of the Church will be advanced, if God will, and a nobler mission can hardly be undertaken by any band of men."

THE TESTIMONY OF MISSIONARY BISHOPS.—Some of the colonial bishops were present at a recent meeting of the Junior Clerical Society. The Bishop of Bloemfontein, in a very earnest address, said that he thought there was too great a tendency among Churchmen to dwell too much on details of ritual rather than on the constitutional life of the Church. Men went out to the colonies with far too fastidious notions, and were dissatisfied if they did not find in externals all to which they had been accustomed at home. He thought the great Church movement should be able to show as its outcome men endued with a spirit of manly, severe self-surrender. He should like to see a standard book on canon law. Turning to the wants of his own diocese, he said that his great needs were an order of missionary clergy and schoolmasters, who might act as subdeacons, with a hope of ultimately taking orders. The Bishop of Capetown desired to impress on the clergy the necessity of teaching their people definite Church principles. While the Roman Catholics, Wesleyans, and Scotch Presbyterians went out well instructed in their faith, and rarely deserted it, the reverse was the case as a rule with Churchmen, who speedily, on their marriage or other occasion, left the Church. He might, without revealing improperly what had taken place at the Lambeth Conference, say that more than one bishop had given expression to this feeling. Again, men must come and work, not in a feminine, but in a masculine spirit; and, while recognizing the value of external helps, such as dedication and choral festivals, not regard them as essentials. They wanted, in short, the clergy to send them out well-instructed Churchmen, who knew that they were not on the same platform as dissenters, but not fastidious men of extreme opinions. The Bishop of Colombo, like his brothers, protested against the desire for elaborate functions. The Rev. John Oakley read a paper written by the Bishop of Barbadoes (Dr. Mitchinson), in which he showed how the converted negroes combined a life of external religion with an utter absence of morality. The problem was one which might puzzle the ablest to solve—how to deal with such a state of things. He was in favor of associated missions where possible, but did not think a celibate clergy would do for the West Indies.

REPORT OF THE CONFERENCE.—The Archbishop of Canterbury has appointed Messrs. Cassell, Petter and Galpin to be the publishers of the Official Report of the Lambeth Conference. It will be issued by that firm next week.

REV. MR. MACKONOCHIE.—A cable despatch, dated London, August 9th, states that the appeal in the case of Mr. Mackonochie has been decided in his favor. The court issued a writ of prohibition against the sentence of suspension passed by the court of arches.

BELGIUM.

RESIGNATION OF AN ULTRAMONTANE.—It will be remembered that the result of the recent election in Belgium was the defeat of the clerical party and the placing of the liberals in power. A Brussels correspondent of the *John Bull* writes: "Some sensation has been caused here by the publication of the correspondence between the new Minister of the Interior and the Prince de Caraman-Chimay, which has led to the resignation by the last of the post of governor of the province of Hainault. The prince belongs to the clerical party, and was appointed by the last ministry. In one of his letters the minister says: 'From the first visit with which you honored me, I have declared to you that the exceptional circumstances in which the liberal party has arrived at power obliged the cabinet to consider itself as invested with a mission of national defence against the unconstitutional pretensions of the Ultramontane faction; that in the accomplishment of this mission we require, in the first place, the concurrence of the functionaries of the political order; that in the first rank of these functionaries figured the governors; in fine, that the guarantee of this concurrence could result, in our eyes, only from an intimate accord in the object of liberal policy, which is to defend everywhere on the constitutional domain the independence of the civil power.' The Prince de Caraman-Chimay has also resigned the office which he held as president of the Belgian Commission at the Paris Exhibition. M. Warocqué has been appointed in his place."

SWITZERLAND.

FOREIGN PRIESTS IN GENEVA.—In December last the Government of Geneva issued an order prohibiting Roman Catholic priests of foreign birth from preaching or performing ecclesiastical functions in the canton without official license. Leave to continue their ministrations having been refused to several priests who had ministered many years, an appeal was made to the Federal Council, who have just rendered judgment declaring the action of the Genevese authorities to be in contravention of that article of the Federal Constitution guaranteeing liberty of worship. They accordingly direct the order in question to be annulled.

PORTO RICO.

CHURCH OF THE HOLY TRINITY, PONCE.—Some of our readers may perhaps remember that this parish was organized by the Rev. J. C. Du Bois, rector of St. Paul's, St. Croix, in 1872, seconded by the Rev. C. J. Branch, of the same island; and that a beautiful Gothic iron church was shortly after erected. Much interest has been felt in its success, it being the first and only regularly organized Protestant parish in the Spanish West Indian Islands. The following particulars, taken from a letter addressed to the Rev. Mr. Du Bois by his lordship the Bishop of Artigua, immediately after a recent visitation of Ponce, may not therefore be deemed unworthy of a place here.

His lordship says: "I write to *you* as the first to respond to the call of this people—'Come over and help us'—and as being, in so far, the founder of the Church here. I arrived on the 18th instant and remained until the morning of the 25th, visiting during my stay every Protestant family of any respectability, and several of those in humbler life, as well as some Roman Catholics who are friendly to our Church. Altogether I was in forty houses. Everywhere I find the Church regarded with respect, and even among thoughtful Roman Catholics it is spoken of as an advantage and blessing to the place. Many warmly appreciate these privileges, especially those Roman Catholic families who have now formally joined our communion.

"On Wednesday, the 20th, at noon, we had the confirmation, and the occasion seemed to be felt by all to be a very solemn one. Many of the candidates, and even of the spectators, were moved to tears. Thirty were presented, of whom fifteen had been brought up in the Roman Catholic faith.

"On the evening of the same day the church committee (vestry) met, and on the following evening the sub-committee of workingmen and collectors; and on Friday evening I preached to a large congregation. On Sunday we had a very large attendance, in fact the church was full. In my sermon I went into the whole history of the Church from the commencement, explaining our present difficulties and the duties of our people; I hope not without effect—the interest being very marked. In the afternoon I visited the Sunday-school and found thirty-four children in attendance. We were to have had, at 5:30 P. M., the consecration of our new Protestant burial ground, which has been very nicely levelled and handsomely enclosed *by the government.* But no answer had been received from the captain-general, whose permission had been asked by telegram some days before, and we were obliged to postpone this ceremonial, to the great disappointment of our people. The day closed with a service in Spanish, with an attendance of about 150; and I was much struck with the apparent interest with which the Spaniards joined in the services and listened to the sermon, especially many soldiers who regularly attend. Spinosa (the present rector) is doing effective work too in the way of tuition. He has fifteen pupils. I examined them, and was surprised at their progress, especially in English. Boys who a few months ago did not understand one word of the language, now read it fluently and write from dictation with but few mistakes. Several gentlemen also came to him three nights in the week to learn English."

The interest of some of our readers in this work may be increased when they learn that, although in so remote a field, this parish may in one sense be considered as a kind of offshoot of the American Church, the founder and organizer of it, the Rev. Mr. Du Bois, being a graduate of old Trinity, a member of the first class of the Berkeley Divinity School, and still a presbyter in full canonical connection with the Diocese of Connecticut.

CANADA.

NIAGARA—*Georgetown.*—On Wednesday, July 25th, the corner-stone of a new church was laid, the venerable Wm. McMurray, Archdeacon of Niagara, as commissary for the bishop, delivering an appropriate sermon. The ceremony of laying the stone was performed by George Elliott, Esq., of Guelph. The new church is in the early Gothic style, with buttresses and pairs of low windows between them. The church stands east and west, the entrance door being through the tower, which stands at the north-west angle. There is also a large schoolroom underneath, the full size of the church. The vestry, porch, and tower all being on the same side. The nave is 55 by 31 feet, the chancel 19 by 17 feet 6 inches. The roof will be open, showing all the wood-work. The church, as the old one is, will be entirely free and unappropriated.

MAINE.

MEETING OF THE BOARD OF MISSIONS.—The board of missions met, according to appointment, in St. Anne's, Calais, on Tuesday, the 19th ult., and continued its session through Wednesday. There were present seven or eight of the clergy of the diocese besides the bishop, and two of the clergy of the Diocese of Fredericton (the Rev. Canon Ketchum and the Rev. Mr. Rushton) assisted in the services.

A large congregation assembled on Tuesday evening, which was the occasion of the bishop's

annual visitation of the parish, and seven candidates were presented by the rector (the Rev. Mr. McLaughlin) for confirmation. The floral decorations of the church were profuse and tasteful, and the music was very hearty and inspiring, being rendered by a large choir of children—carefully instructed by the laborious rector—and participated in by many voices in the congregation. The bishop preached extemporaneously to very attentive listeners from Philippians i. 27. On Wednesday morning there was a celebration of the Holy Communion, at which were present, besides the clergy, a goodly number of the laity, including several of those who had been confirmed on the previous evening, and who made at this service their first communion. A business session of the board was held in the course of the day, at which reports were received from the missionaries, and the treasurer's report was also presented. The announcement of the completion and opening of the mission church at Waterville, under the charge of the Rev. E. F. Small, was received with special interest, as was also the report of the Rev. Mr. Nichols of his excellent success in obtaining a subscription for diocesan and general missions in St. Paul's, Brunswick.

There were also many encouraging features in the report of the missionary as well as in the general aspect of St. Anne's, Calais.

The people coöperate with their beloved rector with much zeal, and give of their substance willingly, according to their ability, and seem to deserve in their poverty larger assistance from the missionary fund than they have lately received.

At the concluding service on Wednesday evening addresses were made by the bishop; the Rev. Canon Ketchum, who, at the request of the bishop, gave an interesting sketch of the methods and work of the Diocesan Church Society of the Diocese of Fredericton; and the Rev. Mr. Upjohn, rector of St. Mark's, Augusta.—*The North East.*

RHODE ISLAND.

DIOCESAN STATISTICS.—From the last convention Journal we gather the following statistics: Parishes, 44; churches and chapels, 45; ordinations, priest 2; deacons, 2; clergymen transferred, 6; received, 7; present number, 47; candidates for orders, 2; baptisms (adults, 281; infants, 663); confirmed, 614; communicants, 5,985; added anew, 563; marriages, 245; burials, 546; Sunday-school teachers, 730; pupils, 6,331; contributions for missionary and charitable purposes, $37,131.10; for parish purposes, $102,439.53.

CONNECTICUT.

LITCHFIELD ARCHDEACONRY. — The regular quarterly meeting of the Archdeaconry of Litchfield county took place in Trinity church, Lime Rock, on Tuesday and Wednesday, July 30th and 31st. There were thirteen of the clergy present, and lay delegates from two parishes. The Rev. Archdeacon Whittlesey opened the session with prayer, and the routine business of roll call and reading of the minutes having been finished the meeting proceeded to the election of a treasurer and secretary instead of the Rev. G. M. Wilkins, who desired to be excused from longer service owing to a press of other duties. The Rev. H. I. Bodley, of Canaan, was chosen as his successor, and the archdeaconry, after some minor transactions, took up the subject of apportionments and appropriations to various parishes and missions for the ensuing year. A scheme, as recommended by the committee to which the matter was entrusted, was unanimously adopted. Owing to lack of time the literary exercises were omitted.

The chief interest of the meeting centred about the two services held by the assembled clergymen. A missionary meeting, consisting of Evening Prayer and addresses, was held on Tuesday, at 7:30 P. M. The spirited addresses of the Rev. Messrs. Whittlesey, Johnson, Linsley, and Clark bore witness to the enthusiasm of the clergy, while the goodly number and close attention of the congregation vouched for the interest of the laity. The offerings amounting to over $40.

The other service was a celebration of the Holy Communion at 9:30 A. M. on Wednesday, the archdeacon being the celebrant, assisted by the rector of the parish (the Rev. Milledge Walker) and the Rev. Wm. A. Johnson, of Salisbury. The sermon was delivered by the Rev. Henry M. Sherman, of Wolcottville. A number of the laity were also present. The Communion alms raised the sum contributed to diocesan missions to $53.28.

The next meeting of the archdeaconry—being the annual meeting—is appointed to be held at Kent, on the last Tuesday and Wednesday of October.

SEYMOUR—*Trinity Church.*—This church has for a few weeks been undergoing a process of decoration, which has given it one of the most beautiful interiors to be found among country parishes. The church is constructed in Roman architecture, with nave and cloisters. The ceilings are in blue; that of the nave, however, being divided into panels by a wide style or band, enriched by floriated designs. Above the chancel arch, and over the chancel window, are texts of Scripture, while on either side of the chancel window is a tablet in blue—the trefoil and triangle combined—displaying each a text in gold. The base of the chancel is a dark brown wainscoting, with gold *fleur-de-lis* in diagonal pattern, surmounted by a rich border. The walls throughout are in gray, with designs in polychrome about the windows and arches. The vestibule has a wainscoting with border, and above the entrance-door the words, "Peace be within thy walls." A new reredos—the gift of the Sunday-school—has recently been placed in the chancel.

LONG ISLAND.

OYSTER BAY—*Christ Church.*—The services of this church have been discontinued temporarily, to be resumed, in the new church, on the 8th of September. The rector (the Rev. G. R. Van De Water) is absent on a vacation.

WESTERN NEW YORK.

ROCHESTER CLERICAL ASSOCIATION.—This association met at Sodus on Monday and Tuesday, July 29th and 30th. On Monday evening Divine Prayer was said in St. John's church, Sodus Ridge, by the Rev. Dr. Thomas Drumm and the Rev. Messrs. H. M. Brown and J. P. Foster, the Rev. J. G. Webster delivering the sermon. The rector of the parish (the Rev. Mr. Burke) then made an address of welcome to the members of the association, and was followed on their behalf by the Rev. Dr. Foote who also concluded the service.

On Tuesday morning the Holy Communion was administered by the Rev. Drs. Foote and Anstice, after which a business meeting was held, and at its conclusion the members of the association separated for fishing, boating, and sailing. After dinner, on Tuesday, another business meeting was convened. The Rev. W. H. Williams was elected secretary, and a discussion of missionary and other topics took place. In the evening the concluding service was held, in Christ church, Sodus Point, several of the clergy officiating, and the Rev. J. P. Foster delivering a sermon on the text, "What is truth?" and the Rev. Dr. Van Bokkelen making an address on the testimony to the truth of the great pyramid of Egypt.

The next meeting is appointed to be held at Canandaigua, about November 1st.

NORTHERN NEW JERSEY.

PATERSON—*Memorial Service.*—On the morning of the Seventh Sunday after Trinity, August 4th, the congregations of St. Paul's church and the church of the Holy Communion, in this city, united in a service in the former church, in memory of the late Rev. C. M. A. Hewes, rector of the church of the Holy Communion. Very many persons were present. The services were conducted by the Rev. Dr. T. A. Starkey, rector of St. Paul's church, who delivered an impressive sermon regarding Mr. Hewes's work in the young parish of St. Paul's, from Acts xx. 8: "And there were many lights in the upper chamber, where they were gathered together." After the sermon the Holy Communion was celebrated, a large number of persons receiving it.

NORTH CAROLINA.

BISHOP ATKINSON'S APPOINTMENTS.

SEPTEMBER.

8, Twelfth Sunday after Trinity, Morganton.
9, Monday, Hickory.
10, Tuesday, P. M., Newton.
12, Thursday, Lenoir.
13, Friday, Patterson.
15, Thirteenth Sunday after Trinity, Valley Crucis.
16, Monday, church of St. John Baptist; P. M., Boone.
18, Wednesday, Wilkesboro.
20, Friday, Gwinus chapel.
22, Fourteenth Sunday after Trinity, Statesville.
24, Tuesday, St. James's, Iredell county.
26, Thursday, Shelby.
27, Friday, Lincolnton.
29, Fifteenth Sunday after Trinity, Charlotte.
30, Monday, Beatty's Ford.

GEORGIA.

DIOCESAN STATISTICS.—The Journal of the last convention gives the following statistics: Clergymen canonically resident (bishop, 1; priests, 30; deacons, 2), 33; candidates for Holy Orders, 2; postulants, 7; baptisms (infants, 311; adults, 63), 374; confirmations, 223; communicants, 4,305; marriages, 61; burials, 159; Sunday-school teachers, 349; pupils, 2,510; contributions—communion alms, $3,607.43; diocesan missions, $2,555.54; foreign missions, $242.08; domestic missions, $538.40; other purposes, $61,301.39. Total, $70,425.34.

MISSISSIPPI.

BROOKHAVEN—*Laying of a Corner-stone.*—On Friday, July 26th, the corner-stone of a new church was laid at this place, in the presence of a large congregation, the Rev. Dr. W. K. Douglas delivering an appropriate address. The church is to be built of wood, and most of the lumber has been given by persons in the vicinity. The foundation has been laid, and most of the materials are upon the ground.

This mission, including Brookhaven, Summit, Hazlehurst, and McComb City, has been under the care of the Rev. W. P. Browne since January last. Mr. Browne will resign the charge September 1st, which will leave vacant an interesting mission. Information in reference to it may be obtained from the bishop of the diocese, at Sewanee, Tenn.

MCCOMB CITY.—On Saturday, July 27th, the corner-stone of a new church was laid at this place, the Rev. Dr. Douglas taking part in the services and making an address. The church is built of wood, and is inclosed but not completed. It is built of wood, in Gothic style, with dimensions of twenty-eight by fifty-five feet. With the exception of the gift of the corner-stone the congregation had received no assistance from persons outside the town, although appeals for help have been made.

The Rev. Dr. Douglas held service and preached in the church on Sunday, July 28th, in the presence of a large congregation.

ILLINOIS.

DIOCESAN STATISTICS.—The Journal of the forty-first annual convention of the Diocese of Illinois contains the following condensed exhibit of statistics for the year ending May 1st, A.D. 1878: Number of families reported to convention, 3,010; number of souls reported, 13,329; baptisms (infants, 610; adults, 123), 733; confirmations, 465; marriages, 204; burials, 238. Communicants—Admitted, 359; received, 248; removed, 278; died, 42; present number, 4 801. Sunday-schools—Teachers, 599; scholars, 5,024. Offerings for parochial purposes, inclusive of all salaries, $117,214.44; offerings for diocesan purposes, $11,637.58; offerings for general purposes, $1,526.54; total of offerings, $130,378.56. Churches opened, 1; parishes admitted into Union, 1; lay-readers, licensed, 59; postulants and candidates for orders, 22; ordinations to the priesthood, 1; clergy canonically resident (bishop, 1; priests, 50; deacons, 6), 57.

WESTERN MICHIGAN.

CONVOCATION OF GRAND RAPIDS.—A meeting of this convocation was held at Elk Rapids, on Tuesday and Wednesday, July 23d and 24th, the bishop and several of the clergy being present.

On Tuesday evening Divine service was held

in the court-house, and a sermon was delivered by the Rev. Mr. Prichard, from I. Cor. i. 24, and was followed by addresses by the Rev. Messrs. Mortimer, Matthias, and Lewis.

On Wednesday morning the convocation met at eight o'clock, and a paper was read by the Rev. Mr. Beckwith, on "Neglected Rubrics," which was discussed by the bishop, the Rev. Messrs. Large, Mortimer, Pritchard, Matthias, and Lewis, and Mr. Henry Reynolds.

At half-past ten o'clock Morning Prayer was said and the Holy Communion celebrated, the Rev. J. S. Large delivering the sermon, from Psalm lxxxiv. 1.

At two o'clock in the afternoon the business meeting was held, and missionary reports were made by all the clergymen present, and at four o'clock a service was held for children, at which the bishop and the Rev. Messrs. Morris, Mortimer, and Sparling made addresses.

The concluding service was held on the evening of Tuesday, at eight o'clock, and a discussion of the question, "How to Introduce the Church to Strangers?" was introduced by the Rev. Mr. Matthias, and participated in by all the clergymen present.

The next meeting of the convocation is appointed to be held at Muskegon in January next.

INDIAN MISSIONS.—The Rev. J. W. Bancroft, of Hastings, local secretary for Indian missions, has issued to the parishes and missions of the diocese the following notice:

Only one fifth of the parishes and missions of this diocese have, up to this date, been credited in the *Spirit of Missions* with contributions to the Indian missions of the Church for the present financial year of the board of missions, which began September 1st, 1877. The fact is partly explained, doubtless, on the ground that the Trinity season is especially designated in this diocese as that in which to make offerings for Indian missions, and, very likely, many parishes adopt the suggestion, and intend to make their annual offering about this time.

But as it is only a few weeks now to the end of the current financial year, and it so often happens that such intentions fail by neglect until too late, the local secretary for this branch of missions makes this public appeal for offerings in its behalf from such parishes as have thus far made no remittance for this object.

It surely cannot be that any parish would intentionally neglect to contribute in aid of a department of the Church's missions which has made for itself such an interesting and successful record.

Prompt action is necessary on the part of many congregations, or else the annual report of the board for this year will testify to a most discreditable want of interest in Indian missions on the part of this diocese.

OREGON AND WASHINGTON.

PORTLAND—*Bishop Scott Grammar School.*—A New Haven (Conn.) newspaper states that Mr. Joseph W. Hill, of Westport, and late of Yale College, has accepted the principalship of this school.

NEBRASKA.

OMAHA AGENCY—*Mr. Dorsey's Work among the Indians.*—An Associated Press despatch from Washington says:

The Rev. Owen Dorsey, who recently left Prince George county, Md., to go out among the Indians, writes to friends in this city, giving encouraging accounts of the condition of things at the Omaha Agency. Mr. Dorsey is well known in philological circles for his valuable labors in the Ponca language. He writes: "We are not among savages, but farmers, living in frame houses, raising better wheat than the whites. The Omahas furnish all the supplies for the market of the town of Decatur. Their crops this year double those of last year, but owing to the insufficient supply of mowers and reapers thousands of bushels of wheat will be lost. They have broken this year many acres of prairie, so that there is a prospect of a still larger crop next year. They have supplied the agent with seed wheat Doors and windows stay open all night except in rainy weather. Theft, drunkenness, oaths, and fighting are unknown. All are very friendly and are pleased to find that I can talk with them. The Omahas are very busy harvesting, and I cannot see much of them till their work is over. So I expect to start in a day or two for the Winnebago Agency, eight miles distant, to remain there ten days or two weeks. There is material enough here to keep me six months, and I find four or five to help me among those who speak English."

DAKOTA.

FARGO—*Destruction of a Church.*—At 3 P. M., on Monday, July 29th, a heavy wind-storm passed over this place and destroyed the church building. It was moved six feet from its foundation, the sides were broken in, the plaster crumbled, and the floor bent. Only a short time ago the few members of the congregation had raised money for painting the building, and the work was half done when destruction came upon it. Any assistance from charitable Church people will be gratefully received. Address the Rev. N. J. Graham.

MONTANA, UTAH, AND IDAHO.

DEER LODGE, MONTANA—*Consecration of a Church.*—On Thursday, July 25th, the Feast of St. James the Apostle, St. James's church, at Deer Lodge, was consecrated by the bishop of the jurisdiction. There were present and assisting in the services the Rev. M. N. Gilbert, now of Helena, but until lately minister at Deer Lodge, and under whose care and supervision the church was built; the Rev. G. D. B. Miller, and the Rev. E. G. Prout. The request to consecrate was read by Mr. Thomas H. Irvine, president of the lay committee of the mission at Deer Lodge, and the sentence of consecration by the Rev. E. G. Prout. The sermon was delivered by the bishop, and was followed by an address by Mr. Gilbert. The Holy Communion was celebrated, of which there were eighteen lay partakers.

The building of St. James's church was begun in June, 1877, the corner-stone having been laid on the 19th of that month. In November it was ready for use, and in the following Spring it was freed from debt and ready for consecration. It is a neat but not pretentious stone building, surmounted by a spire, with dimensions of 28 feet by 58, including the chancel, which is recessed within the church, and a seating capacity of about 175. Among the gifts toward its completion are the following: The bell and font, given by the relatives of Mr. Henry S. Arthur, of New York; the carpet, by Mr. R. S. Jones, of Buthe, Montana; a brass altar cross and altar hangings and linen, by the Sisterhood of St. Margaret, Boston, Mass.; and the chancel window, by a lady of the mission. The church is a memorial of the late Rev. Morelle Fowler, and valuable contributions to the building fund were made with this view by St. James's church, Batavia, N. Y., and St. James's church, New London, Conn.

This event is worthy of note, as St. James's church is the first Episcopal church consecrated in the Territory, and the handsomest and most completely appointed of those that have been built.

KANSAS.

DIOCESAN STATISTICS.—The Journal of the last convention gives the following statistics: Clergymen canonically resident (bishop, 1; priests, 19; deacon, 1), 21; organized parishes, 32; congregations not organized as parishes, 2; families, 677; individuals, 2,282; baptisms (infants, 131; adults, 39), 170; confirmed, 70; marriages, 44; burials, 53; communicants, 1,365; Sunday-school teachers, 137; pupils, 983; contributions—parochial, $11,137.08; diocesan, $1,066.82; general, $206.33; total, $12,410.23.

CONFIRMATIONS.

MAINE.—At Calais, 7; Rockland, 2; in St. John's church, Bangor, 5; at Oldtown, 3; Eastport (2 in private), 6.

NEW YORK.—By the Bishop of Springfield, at the House of Mercy, New York city, 10; Trinity Infirmary, 6; Rondout, 24; church of the Holy Innocents, New York city, 8.

SPRINGFIELD.—At Bunker Hill, 4; Lincoln, 15; Petersburg, 2; Carrollton, 3; Beardstown, 2; Jacksonville, 7; Champaign, 6; Mansfield, 5; Urbana, 3.

NOTICES.

Marriage notices, one dollar. Notices of Deaths free. Obituary notices, complimentary resolutions acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

In Calvary church, Stonington, Conn., by the Rev. Thomas Mallaby, on the 8th inst., the Rev. SAMUEL BENEDICT, D.D., rector of St. Paul's church, Cincinnati, O., and Miss SALLIE A. GRANT, daughter of the late Hugh Fraser Grant, Esq., late of Glynn county, Ga.

BORN.

At Tacony, Philadelphia, July 29th, to the Rev. Charles Holland and Mrs. Clara M. Kidder, a son, to be named SCOTT KIDDER.

DIED.

Taken by the Saviour into His bosom on Tuesday, August 6th, 1878, VINCENT LOOCKERMANS, only child of Louis C. and Juliette B. Massey, of Philadelphia, aged five months and nine days. A lamb of the Good Shepherd's flock.

In Spring Hill parish, Diocese of Easton, on the 7th inst., Miss CORNELIA A. COOPER, eldest daughter of Lambert Cooper, Esq., in the 18th year of her age.

On Monday, August 5th, 1878, at the rectory, the Rev. EDWARD LYDDON LYCETT, in the 59th year of his age, for twenty-two years Rector of the Parish of the Church of the Redeemer, Montgomery Co., Pa. "He rests from his labors, and his works do follow him."

In Philadelphia, on the morning of August 7th, 1878, at the home of his sister, Mrs. D. H. Lovejoy, CYRENIUS W., only son of C. C. Bristol, formerly of Buffalo, N. Y.

Entered into rest, at Atlantic City, on Thursday, the 8th of August, 1878, ELSIE HUSTON STONE, infant daughter of Mary E. and James N. Stone, Jr.

RESOLUTIONS.

At a meeting of the rector, wardens, and vestrymen of Trinity church, Seymour, Conn., convened June 15th, 1878, in consequence of the death of GIDEON ALLEN JOHNSON, the following resolutions were passed:

WHEREAS, It has pleased Almighty God to take to Himself the soul of our beloved brother, GIDEON ALLEN JOHNSON, who was an honored member of this community and a faithful vestryman in Trinity church; therefore,

Resolved, That we, his associates in this parish, record our sense of the irreparable loss we have sustained in the death of one so eminent in Christian graces, and so distinguished in every manly virtue.

Resolved, That we tender to his afflicted family the assurance of our deepest sympathy.

Resolved, That these resolutions be published in THE CHURCHMAN and the local papers, and that a copy be sent to the family. B. W. SMITH, Clerk.

ACKNOWLEDGMENT.

THE MIDNIGHT MISSION, 260 GREENE STREET.

OFFICE OF TREASURER, NEW YORK, Aug., 7, 1878.

The Treasurer acknowledges the receipt of the following contributions since the *middle of May:* Mrs. J. F. Ryerson, Chicago, $3; Mrs. J. H. Aldrich, $5; John Bowne, $3; Jno. H. Earle, 15; Mrs Julia Merritt Irvington, $50; Guild of Holy Communion, South Orange, $10. Through D. Huntington, L. H. H., $10; E. W. S., Phila., $10. In memoriam of Dr. Muhlenberg, Jersey City, $1; J. T., $30. Through P. O., Augusta, Ga., $5; Mrs. W. B. H., Carrollton, Miss., $10. Collections by Mr. Turner, $174. Total, $326.

Further contributions *are earnestly* solicited, as the treasury is overdrawn largely, and a household of upwards of forty has to be provided for.

THOS. P. CUMMINGS, Treasurer,
24 Park Place.

NOTICE.

The fourth annual observance of Harvest Home of St. Luke's parish, Lanesboro, Mass, will occur August 30th. There will be a musical celebration of Holy Communion, the sermon being delivered by Bishop Huntington. The feast tables will then be spread on Churchmere Lawn. C. C. A.

NOTICE.

REV. J. LLOYD BRECK, D.D.

Persons having in their possession letters, or copies of letters, written by the late Rev. J. LLOYD BRECK, D.D., which they would be willing to part with, or who have any recollections of him or of his work, which they may regard as useful in compiling a Memoir of him, will greatly oblige me by communicating the same to me, at Wellsboro', Tioga county, Penn.

CHARLES BRECK.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY.

Remittances may be made to the Rev. H. W. SPALDING, D.D., Corresponding Secretary, Box 774, Hartford, Conn., or to the Rev. F. D. HARRIMAN, No. 179 Seymour street, Hartford, Conn.

THE CLERICAL INSURANCE AND ANNUITY SOCIETY.

Organized 1877; Membership limited to 1500; assessments at death of members, $1.10; annuities assured to members in their old age; after July 1st, no members admitted over forty years old. Applications for membership may be sent to the treasurer,

The Rev. C. L. HUTCHINS, Medford, Mass.

ART DEPARTMENT.

RECENT HOUSEHOLD DECORATION.

In point of a general promotion of artistic knowledge and taste much has been gained through the interest prevailing during late years in rendering dwelling-places attractive by the introduction of objects of art. So far as such an intelligence has grown out of these efforts, there is, no doubt, reason for satisfaction that the tendency to household decoration has been so strong and universal; for it is a knowledge of the principles related to such matters of which we stand somewhat more in need perhaps than even of artistic things themselves. Our ideas are, it is true, so largely the result of experience, that seeing and possessing can but be among the most direct means by which we are educated. And many of the beautiful interiors fitted up in this country have been aesthetic courts for the growth and promulgation of true and rightly cultivated opinions among the circles of writers here. This, however, can only be entirely the case where intelligent and properly matured taste has been exercised in the arrangement of the artistic interiors. But quite naturally the impulse to decorate has possessed equally those who are educated to a thorough understanding of such matters, and those who are but superficially, if in any manner, informed; and very many there are who have been enabled by simply a rapid increase of wealth to indulge this fancy to a scarcely limited extent. It may be questioned whether a smaller expenditure of money, and the giving of greater consideration to studies related to objects of art, might not in many instances have been of more advantage. The inquiry suggests itself the more pertinently from the fact that in no small number of houses the scheme of decoration appears as if it had replaced nearly all other ideas of life. So much is this the case that instead of there being no place like home, one place is as good as another if it possesses an equal amount of bric-à brac. The visitor to some of our homes finds them museum-like enough to make him fancy that there must have escaped his notice at the entrance a placard announcing this collection to the public on "Mondays and Thursdays free." Other places again are found draped and bracketed and bric-à-brac-ed and patched with hanging bits of embroideries until they reproduce the scene of decorative art society rooms; presence of mind is required in some such cases to prevent one from asking the prices of things; it is a feat to get through a room like this in a dim light without doing damage or receiving damage to life or limb.

These things ought not to be impertinences having no claim to be set up for admiration, yet too many of them are so. But even of objects which are really fine, frequently too many are to be seen together, and under circumstances where comfort is made to be subordinate to their presence. An elegant drawing-room, just at this moment in mind, affords no other place for a Japanese platter than the centre of a richly-upholstered sofa. In this room is nothing which is not valuable and worthy of being treasured, but stores of any kind should not exceed their appropriate space.

No one, of course, is qualified to assert precisely how the balance should be adjusted among the various life interests of the circle of home; it is not easy even to determine the relations suitable to be constituted between material advantages of being and the promotion of the ideal life. But there can be none who have not heard or who are incapable of realizing that use, in its larger sense, is the fundamental idea of the domestic establishment; and that when so much of the ornamental comes to be superadded as to form a detriment to essential purposes, the home becomes more or less a failure. It is nothing but a harmless fancy when one spreads over a chair a rug which has its design pointed all one way, and which some devout Mus-ulman was accustomed to stretch with that end toward Mecca in kneeling on it to say his prayers; but when the excess of our decorative art possessions is great enough to demand that the resting-places in the house must be given up to the display of porcelain, it is no doubt a larger place that we need, or else a weeding of our objects of art. One should be able, if he desires it, to pass through his rooms at twilight, and at any time to find a moment's repose on sofa or fauteuil without danger of a startling alarm being sent through the household of harm done to the penates.

If there were no worse to tell than that in a few places exists a little superfluity of exellent and truly beautiful things, it would not be worth while to say much. The feature of more objectionable consequence is that so many people should be seeking for such an amount of what is quite worthless. There are those who buy continually without thinking it necessary to give much consideration to the true character of the fanciful objects with which they fill their houses. By another year they are ready to throw them away, as children do with toys. A man is not to be told by a more cautious friend that his judgment goes wrong in such a case. The most delicate point in the world is touched on this ground; for no one conceives himself liable to mistake in a matter involving the finest and most complex ideas. On a point of law a man will be ready to consult a legal practitioner, and he will not profess to have the knowledge of disease which his physician has. But art is quite another thing. He will bear to be told that he doesn't know beans with better grace than to have it intimated that he still needs to buckle down to a good deal of hard study in order to have just ideas in some department of art. The typical American is a great buyer, but not a very patient student. From which it happens that the country is full of more or less artistic collections of which their owners have scarcely more comprehensive knowledge than is comprised in the facts which have been affirmed in catalogues. Surrounding ourselves with pictures and objects of decorative art has been so eager a pursuit that we have not in all cases had the time, it appears, to know these works individually, to say nothing of precise and large studies. This state of intelligence seems not only related to the great multitude of objects of a decorative kind which we possess, but our picture collections are sometimes more than we are rightly informed about. Many young persons particularly, living in an atmosphere of art, keep themselves surprisingly destitute of ideas upon these matters. One of numerous instances is of a young lady who was asked whether a certain interesting picture was in the collection of her residence; it was where there seemed to be, if anywhere, the very temple of art. On every hand things of beauty rose upon the sight; the walls hung with fine pictures; graceful decorations displayed through the long rooms; marbles, velvet draperies, now and then the gleam of a gilded chair, here a Japanese screen, and there splendid embroideries on a blue silken screen in a gilded frame. The picture in question was of historic interest, and one, moreover, so intimately related to the history of the young lady's family that it seemed impossible that she would not be informed on the subject. She could not tell whether it was there or had ever been there. Gliding through the beautiful rooms in a Summer robe of artistic beauty, now hidden from sight among the magnificent screens and again reappearing, she finally announced that she was unable to find it. No doubt the home filled like this with beauty is under any circumstances an advantage to taste; and that there should be so little definite knowledge on such matters does not result from want of opportunities to learn. There must be a kind of pleasure in making collections, even without much close and comprehensive knowledge; but for real and permanent enjoyment one does better to proceed in the manner of Mr. Prime and some other American collectors, who know the toils of research as well as the experiences of possession.

One of the greatest mistakes in the decorative art now prevailing is that of seeking to achieve in countless cheap imitations the same effects which result from skilled art work in finer material; and popular directions appear in various publications of the day by which people may fill their houses with every variety of cheap fanciful manufacture. Such things may serve a purpose, as no doubt chromos and cabinet-organs have done; one can but wish, nevertheless, that these multiplications were less infinite and the ideas involved more true to art. At least some caution is necessary in teaching the public how they may make use of color for themselves. A highly respectable journal not long since recommended a novel method for the production of color in furnishing bed-chambers. The instructions were to get "Lemon's dye colors," and by means of an infant's flesh-brush to sprinkle well the white spreads and other draperies about the room. It was not necessary for the writer to suggest that if the infant be allowed the use of the brush, the result would be marked by an appearance of naturalness to be achieved in no other way. There is no fault to be found that a great deal of attention is directed to the beautifying of houses; but ideas of such profuseness, with some of the means which are advocated, result in decorative art *ad nauseam*.

PICTURES FOR THE ST. LOUIS EXPOSITION.

An important collection of paintings has been made up in New York, both from studios and private galleries, to be sent to St. Louis for exhibition at the great annual exposition and fair opening in that city September 7th and continuing for a month. One of the finest buildings in the country for the display of pictures having been erected on the St. Louis fair grounds two or three years since, the art character of that occasion has recently grown into decided prominence. A collection valued at half a million dollars was contributed by New York last year; that of the present season going from this city is not inferior to the preceding one in character. Among the American artists who will be represented are Whittredge, McEntee, Eastman Johnson, Van Elten, Hicks, Arthur Quartley, M. T. H. de Haas, James Hart, Casilear, S. R. Gifford, Robbins, Deilman, and others of similar reputation. Upward of sixty foreign paintings are added to the American list, three having been received at Willmurt's through Mr. Tolcsa.

A SLIGHT MISTAKE.

It seems a somewhat curious circumstance that the *Academy* (London) of a date as recent as July 20th, in mentioning the magnificent work by M. J. Loubat, entitled "Histoire Medaillique des Etats Unis d'Amerique," published in Paris, should be expressing surprise at the want of an American edition. The press notices of the American issue of the "Medallic History of the United States of America" commenced in New York journals not later than April 27th; and these have appeared at intervals in all the most prominent papers since. The latest review of importance is that of the *Magazine of History* for August, which, however, the British critic could not be expected to have met with at the date of his writing. Besides this slight oversight in point of facts, the article referred to has the recipients and the designers of medals confused one with another in a manner which an English critic would very properly consider inexcusable in an American journal mentioning similar British affairs.

LETTERS TO THE EDITOR.

All "Letters to the Editor" published hereafter will appear under the full signature of the writer.

A BISHOP'S AUTHORITY TO ORDAIN PRIESTS.

To the Editor of THE CHURCHMAN:

The Rev. J. A. Spooner, in THE CHURCHMAN of July 27th, says that Canon 8, Title II., Section III., "forbids the ordination of any one to the priesthood until some parish gives notice to the bishop that such candidate is engaged by them, and will be received by them as their minister." Neither this nor any other canon does any such thing. Canon 8, Section III., Title I. (for he has evidently made a mistake in his reference), expressly authorizes a bishop to ordain a person to the priesthood if he is a missionary under his authority, or is in the employment of any missionary society recognized by the general convention, or is an instructor of youth in any duly incorporated institution of learning, or a chaplain in the army or navy of the United States. Nothing prevents a bishop

under the canon from ordaining any one he sees fit to the priesthood, for there is not a bishop who cannot appoint such person a missionary under his authority.

It would not be necessary to call attention to this misstatement were it not for the fact that many of our laymen have not the Digest to refer to. E. J. PURDY.

Logansport, Ind., July 29th.

DRESS IN SISTERHOODS.

To the Editor of THE CHURCHMAN:

If there must be sisterhoods—if good and earnest women cannot continue to do, as they have done in our Protestant Church in ages past, a holy and noble work of Christian philanthropy without a society name and uniform—then the dress which shall be chosen is undoubtedly of consequence. Like many things which, upon first glance, seem unimportant, this question of dress involves a serious and grave influence.

The interesting article in THE CHURCHMAN of June 29th, on "Weimar," describes a dress which seems the most sensible and attractive of any that have been proposed or discussed. Besides, it has the great merit of having been tested and of belonging to a sisterhood at least as noble as any on record, and so efficient as to be sent for in every direction.

Allow me to quote: "While attending on the sick, or on a journey connected with their work, these sisters wear a sort of gray (pepper-and-salt) woollen dress, which is changed for brown linen if the disease be infectious. At other times (if they are ever free) they can dress as they please, only such articles of dress must be purchased with their own private means." J. K. COLLES.

Morristown, N. J., July 22d.

JEPHTHAH'S VOW.

To the Editor of THE CHURCHMAN:

I am interested in the letter of "An Inquirer," of July 20th, as many are, and I am doubly interested since my sermon suggested to him the inquiry he makes. Away from all books of reference, without even a concordance, I will nevertheless state why I think Jephthah's vow of sacrifice was not only a possible vow, but one that could be fulfilled if Jephthah so willed.

The idea of sacrifice, and of a sacrifice for a specified object, was a profound one in the Israelitish heart from the earliest days, and was never eradicated, sometimes being most intense. It entered into personal as well as national life. God gave the institution of sacrifice, although not, to be sure, of human offerings. Children were offered to Moloch, and consumed as burnt-offerings. Jephthah had become the general of the army, and the greater the sacrifice he vowed the grander his victory would be; and when the victory was achieved he became a supreme ruler, fully able to carry out his vow—the vow of a heroic man in a heroic age. Besides, men did what was right in their own eyes in the days of the Judges. Moreover, there was no sermon on the mount; but the law in Numbers xxx. 2 read, "If a man vow a vow unto the Lord," etc. David, in the Sixty-sixth Psalm, upholds the sanctity of the vow made when one is in trouble.

Theologians have often tried to explain away the terrible fact of the sacrifice in question; but many, perhaps a majority, of them support the view that the vow was fulfilled. Historians like Dean Stanley take this view decidedly, and poets have sung of the maiden's wonderful sacrifice. The bewailing of her virginity only intensified the sacrifice, since she had to die unmarried and childless; and to become a wife and mother was the chief end of human existence in the notion of an Israelitish maiden. Tennyson's lines on Jephthah's daughter bear directly on this point; there he causes her to accept the sacrifice, not of virginity, but of *death*, as a thing to transpire.

"An Inquirer" will find, I think, that his view is by no means "the one now most generally received." What Leviticus xvii. 4 (which he quotes) has to do with this or any like case I fail to see.

Read in God's inspired word of truth, in Judges xi. 31, Jephthah's vow; in the thirty-fifth verse his words to his daughter, "I have opened my mouth unto the Lord, and I cannot go back"; in the next verse her words to him, "Do to me according to that which hath proceeded out of thy mouth"; and in the thirty-ninth verse read these words concerning her father, "Who did with her *according* to his vow which he had vowed."

Things *as they are* are sometimes hard to accept, and mercy often gets shocked in this world. Yet facts have to stand, and they ought to be taken as such in their essential features. The essential thing about Jephthah's vow is that, if we are to understand the plain English of the translation, he offered his daughter in sacrifice. If we explain away (out of pity) the vow of Jephthah and its fulfilment, others can explain away (out of a sceptical heart) many things in the Bible most precious to the true believer.

W. C. WINSLOW.

Wilton, N. H.

THE BONES OF COLUMBUS.

To the Editor of THE CHURCHMAN:

The moon has epicycles, and the course of Roman hagiology is not uniformly smooth. This is proved by the case of Columbus, through whom the more enthusiastic papal advocates have hoped to capture our continent. In trying to utilize the famous Genoese, Romanists, for the last three hundred years, have sought to make him appear an individual of whom the world was not worthy. They have exhibited Columbus, who at times was wronged, as a persecuted man at the moment when the offer of King John of Portugal was spurned, because the plan of the voyage did not include princely honors and a tenth of all the vast wealth which they expected to win. Dropsical with cupidity, he at last went forth in the service of Spain. In his second voyage, 1594, when near the western end of Cuba, he forced his officers to sign a paper declaring that Cuba was not an island, but a part of the continent of Asia; whoever might object being liable to have his tongue cut out and to be fined five thousand maravedis. D'Ailley furnished Columbus with practical navigation, and Tascanelli his false theory that India could be reached by sailing west; the navigator, to the last, believing that he had reached his goal. Columbus possessed genius, but it was of the kind defined by Cicero as "perseverance." Originality he had none. In 1507 the monks of St. Dié saw the impropriety of giving his name to a continent whose existence he had furiously denied, and therefore named it in honor of Amerigo Vespucci. So much for Columbus the discoverer.

Of his worthiness to be called a saint, judgment has now been given, showing that there is some prudence left at the Roman headquarters, however it may be with the rank and file. The subject proved too vapid even for the Vatican, and the Abbé Cadoret has written his book in vain. The congregations base their refusal to beatify the navigator on the ground that his Christian virtues were exemplified in no great deed, while his public and private life were open to grave reproach. Worse than all, it is doubted whether he died "a good Catholic." Columbus was a tolerable lay-preacher, but he believed in the Gospel less than gold. For a long period, as his son testifies, he knew that land lay at the west of Ireland, which, however, he believed to be the border of barren Tartary. It was only when Tascanelli assured him that a little farther south the wondrous wealth of Cathay lay within easy reach that his soul was fired with missionary zeal. The nimbus of sanctity refuses to shine above the navigator's brow. So much, then, for Columbus the saint.

Fast following the decision of the Vatican comes the revelation that the supposed bones of Columbus at Havana belonged to somebody else, and that the public has been treated to a pious fraud, as the ashes of the famous navigator have been found in the original leaden coffin at San Domingo. An old suspicion now takes on the form of historic truth. The blind worshippers of Columbus would destroy their idol altogether because they cannot have their own way. The conspiracy of the centuries has come to an end. Had the decision at Rome proved favorable not a priest would have been found to raise a doubt or breathe a suspicion concerning the authenticity of the bones. Whoever did so might have been treated in accordance with the heroic Columbian method, and relieved of that unruly member, the tongue. As it remains, the new world must continue to languish for the lack of a patron saint, the brilliancy of whose name and the grandeur of whose memory would inflame the faith of the advancing cohorts for the work of planting the standards of a new Rome. The shrine at Havana must be thought of simply as the memorial of a fraud. All losses, however, have their compensations. Whatever may have happened at Havana in the past, no marvels can be wrought in the future; and thus the faithful may feel doubly certain that they will never be scandalized by discovering that the authenticity of relics is not a matter of great moment, and that miracles can be accomplished by almost any set of old bones.

B. F. DE COSTA.

THE ENVELOPE SYSTEM.

To the Editor of THE CHURCHMAN:

I recently noticed in the Church papers an account of the action of the wardens and vestry of St. Ann's church, Brooklyn, in reference to the inauguration of the envelope system in that parish.

I have not access to the statement at this writing, but I believe they proposed to insure fifty-two envelopes to each person making a pledge. There were other details which it is not necessary to recall, but it all seemed to me as too complicated.

After some seven years' experience in managing envelopes for a free church, I find that the simplest possible way is the best. I have found that the habits and peculiarities of men differ so materially, that a system must be flexible enough to meet the wishes of all. One man might take a package of fifty-two envelopes, and after two Sundays he would not be able to find one. Another man would be certain to come to church without his, because he forgot it. It is impossible to keep an account *on the envelopes* for the congregation, and having a distinct envelope for each Sunday of the year, as some do, will lead to endless confusion.

The plan we have adopted in All Saints' cathedral, of Milwaukee, and of which I have had charge for seven or eight years, is this: Just inside the entrance to the church we have a case of boxes, arranged as in a post-office, each compartment numbered. A package of thirteen envelopes, with a rubber elastic about it for convenience sake, is placed in each box, numbered to correspond with the compartment. The person having the envelopes in charge is expected to keep a package in the box at all times. Every Sunday, at both services, he should be on hand to assist people in remembering their numbers, as two thirds of the congregation will be unable to do so when wanting a new package. The person entitled to the envelopes should be requested always to help himself or herself whenever a new package is required; but at the same time the person in charge should see that the proper package is taken. One

half the women will get the wrong package, because they will never be able to remember whether the box is numbered at the top or bottom.

The envelopes having been placed in the boxes, the owner can take his package home, or else leave them in the compartment and use one each Sunday. Of course it is preferable that each member should take them home and systematically start out each Sunday with his envelope ready; but this is not always convenient, especially for young men. In such cases it will be a convenience for them to get envelopes at the church.

A monthly statement should be sent to each person who desires it, and in all cases to those who are in arrears. The following is the style I use:

MONTHLY STATEMENT.

All Saints' Cathedral Pledge Account.

Mr.....

Herewith please find statement of your account with All Saints' Cathedral for the month of.....187....
Weekly Pledge.....

Former Balance.	1st Sunday.	2d Sunday.	3d Sunday.	4th Sunday.	5th Sunday.	Unpaid.	Overpaid.	Amount due at date.

Statements will be sent monthly to all persons that have made pledges. Please report errors, if any, at once. Envelopes at the church, in a rack for the purpose.

L. H. MOREHOUSE, Treasurer.

The success of a free church depends largely upon gratifying the whims and notions of all the members, as far as possible; and if a cast-iron system regarding envelopes is attempted, enemies will be made.

That good old St. Ann's will have trouble in inaugurating the change from a pewed to a free church is to be expected, and I for one will watch the result with interest; but that her prosperity will be increased, even as the world counts gain, there can be no doubt; while from the Christian's standpoint of doing God's work, who can estimate the valuable effect upon the souls of men who gather there for worship?

I regret, however, one step they have taken, because in time that too must be abandoned—that is, the assignment of seats. It should never be permitted in a free church. It is a compromise between right and wrong—between the pew system and the free church. No church is free unless a worshipper can walk in and kneel in any unoccupied place he may choose. If I, a Churchman of Wisconsin, visit Brooklyn, I ought to be privileged to walk into St. Ann's with the same feeling as that with which I walk into the cathedral of Wisconsin. That Christian courtesy will will be shown, and all visitors have eligible seats, I do not doubt; but after all it would not be home or a free church unless I could choose my own place.

In the cathedral of Wisconsin no seats or sittings are assigned. The first who come selects his seat, and others follow and select from what remain. There is no difficulty in this arrangement, but, on the contrary, a home-like feeling prevails. With years of experience, and a study of the system regarding the management of free churches, I warn St. Ann's that she has made a serious blunder in the start. It can never be corrected as well as at the beginning. However, my earnest prayer is for God's blessing upon the good people who have made this great change possible.

L. H. MOREHOUSE.

Milwaukee, Wis.

ST. LUKE'S HOSPITAL.

To the Editor of THE CHURCHMAN:

I desire to call the attention of the clergy of the Protestant Episcopal Church to the fact that St. Luke's Hospital, New York, has peculiar advantages for the treatment of patients requiring *surgical* treatment.

Those of our own "household of faith," who come recommended to us by our own clergy, as in need of our care and as unable to procure suitable surgical treatment in their own vicinity, will receive prompt attention.

I should be glad at any time to hear from the clergy with regard to sufferers within their own cures who could be relieved by the extensive surgical appliances at our command.

GEO. S. BAKER,
Pastor and Superintendent.

St. Luke's Hospital, corner 54th Street and 5th Avenue, New York.

NEW BOOKS.

LABOR DIFFICULTIES: THE CAUSE AND THE WAY OUT. Including the Paper on the Displacement of Labor by Improvements in Machinery. By W. Goodwin Moody. [Boston: A. Williams & Co. 1878.] Paper, pp. 96. Price 25 cents.

The facts brought out in this pamphlet are very striking and significant. The author claims that the present difficulty in obtaining employment is due to the substitution of machinery for hand-work in every department of industry. One person, with a labor-saving machine, now accomplishes what formerly gave employment to a score or less of men. The author says, to quote his own words: "The immediate, direct, and great cause of our labor difficulties is the radical change, the absolute revolution, that has already been made, and is still making, in all our methods of production, with no corresponding increase in our power of consumption." Statistics and figures, which are supposed to be incapable of bearing false witness, are brought forward to prove this proposition. They do apparently prove it, though writers on political economy have collected statistics from the history of industry in earlier times that establish a proposition just the opposite of this. We have no disposition or desire, however, to dispute Mr. Moody's conclusion. We admit that there has been within the last few years, as he says, an "absolute revolution." The change has been sudden. The ordinary laws of economic relations are, therefore, for the time being, suspended. Matters have not yet had time to settle down into a normal and healthy operation. Just now the foundations are out of course. But, in the long run, those whom machinery has forced into idleness will find other fields of effort and enterprise, and the present evil will cure itself.

The remedy which the author suggests looks well in print. It sounds well. But the trouble will be to apply it. He suggests that "every workingman share in the work to be done at living wages." But the trouble is that labor is a commodity, and is governed by the law of supply and demand. Machinery has increased the supply beyond a healthful limit, and the result is a lessening of demand for it. To increase it still more by any forced process, or, as Mr. Moody recommends, by legislation, would only add to the present distress.

As this is a most important problem, and one that touches every kind of interest, social and religious, we quote somewhat at length from the words by which the author points to a "way out of" all our labor difficulties:

> Here is the point I have been approaching, and is the vital point in the whole discussion, that the only way in which the great idleness in our country can be remedied, and the enormous distress and crime resulting from that idleness can find relief, is in the distribution of the work to be done among all who will work. Instead of a system that at best gives but uncertain and transient employment to not more than one half of our workers, while the other half are practically idle, living God only knows how, divide the work so that every one can count with reasonable certainty upon constant, permanent employment, then the first great element of universal content and prosperity will be established. Do not misunderstand me. When I say constant, permanent employment, I do not mean that man shall work twenty-four hours every day, nor fifteen hours, nor ten hours; but that day by day he shall work for his daily bread; that for six days in every week he shall have work, and upon the seventh only he shall do no manner of work. That, in short, a normal day's work shall be established; the number of hours per day shall be fixed—no matter what that number may be—in which all by working shall produce abundantly for all. The standard for fixing that normal day, which must be flexible, must be the employment or nonemployment of all who will work, and the consumption of all products. Facts as easily ascertained as the market price of any product, and as easily regulated as the movements of a machine. Let these two elements of employment and consumption stand for the column of mercury in the industrial tube, with time for the regulator. When the column stands at thirty, or above, all will be fair and prosperous; when it falls to twenty-eight, or below, be sure a storm approaches, and the thumb-screw of time must be shortened, or possibly lengthened, to meet the changing conditions. If it requires only one half of all the working classes, working ten hours a day, to produce enough for all, leaving the other half idle, then all working but five hours a day will produce an equal amount—still enough for all—and none will be idle. This principle is self-evident. In this way, and in this way only, can all the wage receivers and salary earners be taken out of idleness, be put to work and made self supporting—be made contributors to the general welfare and increase of capital.

The author has full confidence in the success of his remedy. If the plan proposed were only adopted there would be an end to several social evils which are becoming daily more and more troublesome and alarming. As an evidence of his faith we quote the following:

> The application of the principles here laid down would at once prove a remedy for all the social evils which grow out of idleness, among which stands prominent the tramp problem. The tramp is a new development with us, making his first appearance within the last few years, entirely within the later period of the displacement of muscle by machinery, and growing directly out of it. The impatient, uneasy, unfriended workman, forced to idleness in town or county, cannot remain in one place, and starts out, dead broke, to travel until he can find work; he travels; everywhere it is the same; he finds no work. He must eat, and at first begs his food, then when occasion offers he steals it, and sleeps where he can; and so from one step to another he develops into a thorough-paced vagabond and criminal. The commencement is enforced idleness—the end is not yet—and the class has developed in proportion with the general idleness and misery. The only remedy is work within the reach of all; all efforts at repression without first removing the cause will be utterly vain.

We commend Mr. Moody's earnestness, though we cannot share his faith. There is one factor, if no more, that would effectually block the wheels of his system, and that is human selfishness. In all questions of political economy we must base our calculations not upon what is desirable to be done, or upon what men ought to do, or upon what actions of theirs would conduce most to the general good, but upon what *they are likely to do*. And, in forecasting the future from this standpoint, we must remember that whatever he may be in other relations, as a tradesman he is naturally and necessarily selfish. He consults not the general but individual interests.

It would be a grand thing if all the labor to be done could be distributed among all those who are willing to work, each man having an equal share. This would be a kind of communism, comparatively innocent, but is less likely to be carried out than is that other kind which clamors for and demands an equal division of capital.

Mr. Moody's essay is well worth studying. So far as he deals with "causes," most readers will feel bound, on account of the facts which he presents, to agree with him. The more important part is, of course, that in which he prescribes "the proper and only sure remedy." Here, if we mistake not, his statements will be less generally accepted.

MAG: A STORY OF TO DAY. [New York: Harper & Brothers. 1878.] Paper, 8vo, pp. 122. Price 50 cts.

This forms the fourth in "Harper's Library of American Fiction." It will add nothing to the permanent stock of American fiction.

The author is personally, no doubt, very much interested in the reform of jail discipline in this country. She exposes many of the evils connected with it as at present administered. But she does not succeed in making her readers interested. They are wearied before the story is half through. The author attempted too much. The best motive and the most laudable purpose will not always prevent blunders.

STARGAZING; PAST AND PRESENT. By J. Norman Lockyer, F.R.S., Correspondent of the Institute of France. Expanded from Shorthand Notes of a Course of Royal Institution Lectures, with the assistance of G. M. Seabroke, F.R.S.A. [London: Macmillan & Co. 1878.] 8vo, cloth, pp. 496. Price $7.50.

During the year 1870 the author gave a course of eight lectures on instrumental astronomy, at the Royal Institution. Mr. Seabroke took the burden of preparing the notes made by a short-hand reporter for the press. His work was supplemented by the author, who added an account of the progress reached in the various instrumental methods subsequent to 1870, and also of the remarkable result attained through them.

The volume may therefore be considered as a thorough presentation of the special topic undertaken. It covers, in reality, a much wider field than one would at first infer. The somewhat fanciful and inadequate title gives but a faint hint of the substantial scientific value of the work itself. The author has given a full, systematic, and, we may say, fascinating history of the various methods of studying the motions and nature of the heavenly bodies. He begins with what is called the "Pre-Telescopic Age," which includes all the early observations made by the unaided eye. The invention of the telescope marks a new era in the history of the science. The different kinds of instruments included under this name are described with unusual clearness. This explanation is made more perfect by a statement of all the important principles of optics, as, for example, those relating to the refraction and reflection of light. We cannot enumerate the different instruments and appliances which these pages bring before the mind, and, through excellent illustrations, before the eye of the reader. Among the long list may be found the clock and chronometer, which made the telescope serviceable, the transit circle, the equatorial, and the siderosiat. The volume closes with a chapter on astronomical physics, which covers the well-known results of spectrum analysis, celestial photography, and a number of kindred subjects.

No review can give a just idea of the value of this work. Every reader will find it rich beyond description. There is a simplicity and directness of style characterizing every chapter, the result, no doubt, of its having been given in the form of lectures, which add immensely to the intrinsic interest of all that is said. The author goes into more fullness of detail in his descriptions than the well-informed reader might require. He takes very little for granted. But the result is that even a novice in the science can understand him.

We wish to mention once more the superior quality of the numerous illustrations to be found here. We have never seen anything finer. The world is made a debtor to the author by the fact that the most inspiring and ennobling of all the physical sciences has been here opened to everybody. Each library, public or private, ought to include this volume.

THE ELEMENTS OF PLANE TRIGONOMETRY. By Eugene L. Richards, Assistant Professor of Mathematics in Yale College. [New York: D. Appleton & Co. 1878.] 12mo, cloth, pp. 112.

This volume contains the usual trigonometrical definitions and demonstrations, and the formula required in the different solutions. Acute and obtuse angles are discussed separately, and from these the author passes to a consideration of what may be mathematical wisdom, but what is, in reality, a logical absurdity, namely, that of one line making with another an angle greater than four right angles. The work has an unusual number of *errata* for one so small, but otherwise it is well adapted to the needs of the class-room. The essential elements of the science are presented clearly and in a condensed form. This has been done by omitting all the superfluous words and operations usually contained in works of its kind.

CHARLOTTE CUSHMAN. Her Letters and Memories of Her Life. Edited by her friend, Emma Stebbins. [Boston: Houghton, Osgood & Co. Cambridge: The Riverside Press. 1878.] 8vo, cloth, pp. 308.

As biographies generally run, this may be called good. It gives a pretty full sketch of her life, especially that portion of it which was devoted to the stage. We are enabled to follow her career as an actress with sufficient accuracy. We learn how she fitted herself for the calling which she finally adorned and ennobled, doing so much to redeem it from evil reputation, because, though it was one beset with peculiar dangers and much temptation, she filled it with a lofty, pure, and Christian spirit. At the same time the reader cannot help feeling that there is running through this whole history a lack of something, a defect for which the author must not be held responsible. Possibly this lack comes from the fact that the book is a history rather than a biography, the record of events rather than of the life underlying them.

No kind of literary work is so difficult as that of portraying a great character, or the power of a person who has deservedly won distinction in any calling. It requires something more than knowledge, or culture, or friendship even—that nameless quality that is known only by its fruits.

Miss Cushman deserved a good biography, and this may be called such up to a certain point. It is certainly well written, and the author has made her part subordinate by quoting largely from the words of her friend.

FAITHFULNESS IN STEWARDSHIP. A Baccalaureate Sermon preached in the Chapel of Trinity College, June 23d, 1878. By the Rt. Rev. John Williams, D.D., LL.D. Published by the *Trinity Tablet*. [Hartford: Clark & Bulkley. 1878.] Paper, 8vo, pp. 14. Price 25 cents.

This noble sermon deals with one of the most fatal evils of the times—the disposition on the part of men to regard their lives as their own, to be used for selfish ends, and to take as the standard of success the extent to which their ends are attained. In contrast with these false ideas there is portrayed the ideal of a truly manly life. The sermon ought to be read by every youth as an antidote against the low views of duty and of worth which have enslaved so many and have led to most of the alarming vices of our age.

LITERATURE.

PROF. W. K. BROOKS, of the Johns Hopkins University, Baltimore, will contribute to the September number of *St. Nicholas* a novel and interesting paper for boys and girls, entitled "How Birds Fly." It will describe the process of flight in detail, and explain simply and clearly the scientific principle of flying, the construction, use, and adaptation of a bird's wing, etc. Several illustrations are promised by the editors.

SEVERAL well-known writers are to appear as contributors to the September number of *St. Nicholas*. Besides Louisa M. Alcott, who furnishes one of the serials for the year, there is promised a story by Susan Coolidge, a long fairy tale by Thomas Dunn English, a practical paper by Prof. W. K. Brooks, and poems by Celia Thaxter, C. P. Cranch, Mary E. Bradley, and Samuel W. Duffield. The illustrations also will bring together a number of the best artists, as the editors' announcements include the names of Mary Hallock Foote, Thomas Moran, Sol Eytinge, Addie Ledyard, George Inness, Jr., Gustave Doré, H. L. Stephens, W. L. Sheppard, E. B. Bensell, L. Hopkins, and J. W. Champney.

THE *Church Journal* for August 17th begins the publication of a series of articles on "The Idolatry in Eucharistic Adoration." The articles are due to the pen of the Rev. A. J. M. Hudson, and, to judge from the first of the series, are written in a style well adapted to the discussion of a subject as intricate as it is important. They are to go over the entire ground in question, and will thus form an interesting review of many partial discussions of the same subject. The evident ability and perfect candor of the author will, we are sure, secure for his essay the careful and impartial consideration of all. The last instalment of the Proceedings of the Lambeth Conference of 1867, a very readable paper on the "The Lambeth Conference and the Berlin Congress," and a searching review of a preceding article on "Evolution in the Church," are the most noticable remaining features of the present number.

THE *Printing Times and Lithographer* of London finds much to commend in Mr. W. J. Linton's article on "The Engraver," which it reprints entire from the June *Scribner*, with this additional plea for the printer of woodcuts, to whom no little credit for their appearance is often due, and who often must take the blame that should lie at the door of engraver or artist: "What the printer, as the interpreter of the wood-engraver's efforts, wants is more appreciation from the engraver of the mechanical requirements of the printing-machine, and less ambition on his part to make indifferent imitations on wood of styles of engraving that are fundamentally opposed to the woodcut method. If our wood-engravers had to print their own blocks at the steam-press, we should soon see a revolution wrought, not only in engraving, but also in the style in which the artist placed his subject on the wood, for both draughtsman and engraver must coöperate to secure the best result from the printing-press. Yet how seldom is this the case." The London periodical announces a paper discussing somewhat in detail the difficulties from this source with which the printer has to contend.

SCIENCE.

THE electric light is at present produced by two different methods. The first, which is that most generally known, consists in employing two carbon electrodes, between the extremities of which is formed a luminous ray, known as the voltaic arc. The second, and less known, method consists in the interposition, between two carbon conductors, of a carbon rod of much smaller section. In this case, instead of a vapor-like arc or ray of flame, the rod itself becomes incandescent. A third mode of illumination by electricity is by means of what are known as Geissler tubes; but the light thus obtained is so feeble as to be unsuitable for practical use.

DR. S. A. BROWN, U. S. N., states in the *Medical Record* that he has found a specific for the troublesome eruption produced by the poison oak or poison ivy (*Rhus toxicodendron*)

so common in our woods. This specific he finds in bromine, which he has used with unvarying success in at least forty cases. He uses the drug dissolved in olive oil, cosmoline, or glycerine, in the strength of from ten to twenty drops of bromine to the ounce of oil, and rubs the mixture gently on the affected part three or four times a day. The bromine is so volatile that the solution should be renewed within twenty-four hours from its preparation. The eruption never extends after the first thorough application, and it promptly disappears within twenty-four hours, if the application is persisted in, and the patient is entirely cured.

To show the gradual increase of interest taken in new inventions by the people of the old slave States, it is only necessary to refer to the statistics of the patent office. Taking simply the last six years for illustration: during the year 1871 the number of patents granted to citizens of Alabama was in proportion of one for every 34,400 inhabitants, while in 1877 it was one for every 23,418; to citizens of South Carolina in 1871 it was one patent for every 27,139 inhabitants, while in 1877 it was one for every 20,753. Taking Tennessee as a border State, the porportion in 1871 was one patent for every 12,100 inhabitants, while in 1877 it was one for every 11,039. The agricultural State of Indiana had patents granted to her citizens in 1871 in proportion of one to every 4,277 inhabitants, and in 1877 one to every 3,734. The manufacturing State of Connecticut, in 1871, had a patent granted for every 806 inhabitants, and in 1877 one to every 885. These facts show that some parts of the South have gained, while some Northern States have not kept up their proportion. These signs are hopeful, and with the increase of the middle class of people, the class that uses and appreciates modern inventions for daily use, and the growth of manufacturing interests, southern soil will produce both inventors and inventions in profusion.—*Scientific American.*

The *American Architect* describes a process of duplicating drawings, which architects may find of great use in those cases where it is necessary to supply several contractors with copies of the same drawing. The process is essentially photographic, in which an ordinary tracing on tracing-cloth takes the place of the negative, and the result is shown in white lines on a background of deep Prussian blue. The process is so simple that the prints may be easily made by almost any office-boy. It also saves one step in the ordinary process of making drawings, for the inked tracing may be made over the first pencil drawing on paper, and so obviate the necessity of inking in the original drawing. The only apparatus needed are a drawing-board, a piece of clear plate-glass, say three eighths of an inch thick, of the same size, and a piece of felt or blanket. The paper on which is to be printed the copy may be of any kind that will endure a thorough wetting at the time when it is prepared with the sensitizing solution. This solution is made by dissolving in separate vessels 1¾ oz. of citrate of iron in 8 oz. of clean water, and 1¼ oz. of red prussiate of potash in a similar quantity of clean water. When dissolved, the two solutions are mixed, and must be kept protected from the light, if possible in a yellow glass bottle. To prepare the paper, wet it thoroughly on one side with the solution, applying the first coat with a full wet sponge, and the second with a sponge almost dry. The paper should then be laid away in a dark drawer to dry. When dry it is of a good yellow or bronze color. To make the copy, the sensitized paper is placed upon the board with one or two thicknesses of blanket under it. Over it is laid the tracing which is to be reproduced, and this in turn is covered by the glass plate, which may be brought to an even bearing by joiners' screws if necessary. To print the copy it is only necessary to expose the apparatus to the light for half or three quarters of an hour if clear sunlight is to be had, or if the day is cloudy the exposure must continue for an hour and a half. When the glass is removed the body of the paper will be found to have changed its color to a deeper bronze, while the lines of the tracing are found to be darker still. As soon as the glass is removed the copy should be thoroughly washed for a minute or two in clean water, the effect of which is to turn the background blue, leaving the lines in white. If the copy needs any correcting touches, these may be added by using a solution of the carbonates of soda or potash applied with a brush or pen. The process is of French origin.

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4. Seventh Sunday after Trinity.
9. Friday. Fast.
11. Eighth Sunday after Trinity.
16. Friday. Fast.
18. Ninth Sunday after Trinity.
23. Friday. Fast.
24. St. Bartholomew.
25. Tenth Sunday after Trinity.
30. Friday. Fast.

SILENT.

BY JENNY MARSH PARKER.

I.

"Abide with me," I said,
And, lo! the Master led
My tender feet beyond His garden walls—
O'er weary waste of sand:
Still, still I held His hand,
And climbed the rocks where song-bird never calls;
And there I sang
Of His sweet waterfalls.

II.

And when I would return,
For, ah! my soul did yearn
For Eden shade, and song, and river flow.
Pleading, the Master said:
"Bide here for Me instead,
And on these rocks make cooling grasses grow,
Whereon the few there be
To climb by-ways for Me,
And feast and song and ease of flesh forego,
May rest, and sing
The joy thou shalt bestow."

III.

Then in my bitterness
His feet I did caress.
"Have pity, Lord, nor ask for grain of flowers;
Sweet song Thou gavest me—
Sweet song give I to Thee;
I cannot sing in exile from Thy bowers.
There let me serve
The feast Thy love endowers."

IV.

And still the Master said:
"Serve here a while instead;
My gardens bloom wherever love obeys.
Release from bitter pain
My pilgrims here must gain;
Thou shalt awake their psalmody of praise:
Now are they dumb
Who walk these desert ways."

V.

Oh, sterile, hateful spot!
And yet I flee it not;
For when I would He scourgeth me full sore:
And in my bitter pain
Mine eyelids shed the rain
These brambles drink as dew, and grow the more.
The rock is bare,
And pilgrims shun my door.

VI.

But yesterday I heard
A voice like singing-bird—
A pilgrim climbing. Ah, how could he sing?
For he bore sorest loss,
And more, the Master's cross;
My well was dry—the thorns have choked the spring.
Far spent was he;
Yet, climbing, did he sing:

"Dear Lord, if Thou canst see
In my humility
My sterile life some sign of hidden germ
That yet may break
The earth and take
Form of Thy will, though it be thorn to burn,
And so help feed
Some poor soul's need—
Spare, dear Lord,
From drought and worm!

"Reveal in favor sweet
What would'st have to complete
The harvesting Thy purposes do claim;
And if my life, untaught
In beauty, yieldeth naught,
My love shall win Thee tribute still the same—
A tuft of grass
If not much grain."

VII.

This heart did prompt me then
To sing the full "Amen"
He waited for so long and silently.
"Farewell!" at last he sang,
And all the valleys rang
Farewell! farewell! And farewell! moaned the sea.
"Poor heart be dumb—
Song bids farewell to thee!"

Rochester, N. Y., 1878.

THE GIRLS OF ST. ANDREW'S.*

BY JENNIE HARRISON,

Author of "The Choir Boys of Cheswick," etc.

XV.

It was a little hard, after all—after the pleasure of the first welcome home was over; after the first greetings with friends, and the first telling of the pleasant times they had had—to go back to the old daily life, the lessons, and the duties, and the familiar occupations.

It is always so, I think, to any of us. The way to overcome it is to take the work, just as we have taken the vacation, with all our hearts, making it a pleasure and enjoying it thoroughly.

It was not until after the first Sunday at home that most of our girls began to feel this distaste for the old daily duties, and this longing for the bright days they had left behind. The first Sunday back at St. Andrew's, with all the beauty and solemnity fresh to them, was very pleasant to the girls. Never sounded the chimes more sweetly to them; never spoke the great organ so touchingly; never did the light fall so radiant from the beautiful windows, and never seemed the rector's voice so full of earnest meaning as on that day.

Ida's thoughts went back to Fannie Evert, who had said, "It seems to me that the Church is everywhere, not in any one place or any special building."

It was the Church's great Head who had taught Fannie that, who had taken her from St. Andrew's that she might learn to find Him everywhere, and everywhere His work waiting for her.

Ida wondered how she herself could learn the lesson. And then the boys' voices came across to her, clear and sweet, singing

"The Church's one foundation
Is Jesus Christ her Lord."

Indeed, all the girls' thoughts wandered back to Cheswick and the little church there more than once during that morning's service. And more than once they fancied they could feel the fresh breezes coming in at the open window, could hear the birds singing, and could see Fannie Evert's quiet happy face in the midst of it all.

It was like a new beginning of life, a second chapter, with all the girl-joy back of it and all the woman's future on its unturned pages. The girls felt it so that morning, as they sat, each with a heart full of plans and preparations for the days to come.

Maggie and Ida had another year at school, which they were promising themselves to make the best year of all.

Julia and Sophy and Anna had finished their school-days, but not their lessons; and Ellen's work was plainly laid out before her.

"Standing with reluctant feet,
Where the brook and river meet,
Womanhood and childhood fleet,"

repeated Palmer to himself, as he watched them from where he sat—the little girls who had received the same holy baptism at the same font with himself, who had grown up by his side, singing the same hymns and learning the same Church service. Now they were passing out to womanhood, and Palmer did not like to think of the changes that might break into their little circle.

Nelson Reed was in his old place in the choir that day, "to please Julia," he said; but he told the organist not to count on him as a regular tenor after that. He was going to be very busy, he said, and couldn't afford to make Sunday a work-day too.

The old choir-master looked sorry as the boy he had trained spoke so, and he knew that it would not be an easy matter to find another voice so rich and clear as Nelson's.

Palmer told Ida of it as they walked home from church together, and said what nonsense it was for Nelson to be acting in that way.

"It will break Julia's heart if he does go away from us all, and finds things he likes better, and gets careless about all the old ways. We must try to keep him, Palmer."

Ida lifted her earnest face up to her brother's as if she thought him able to do great things.

"What can we do? He's a man, and must go as he pleases. It would only make things worse to speak to Mr. Barrow about it, for Nelson could never bear to be talked to."

Ida looked puzzled. She knew that Nelson's father was proud of his son, and cared only to make him a good business man. She knew, too, even better than Julia—for Palmer had told her—that Nelson had made new acquaintances lately among wild and reckless young men, who were likely to draw him away from his boyhood companions and simple pleasures.

Ida could only say to herself and to her brother, "We must try to do something to keep him!" hardly knowing what it could be.

And Palmer could only promise to do whatever he was able; hardly knowing how he could have any influence. He had entered college that year, and was disappointed when Nelson had not gone with him, but had chosen business instead. It was the first spot where their paths had separated, and Palmer, in his own heart, had said a confident good-by to his boyhood friend. But the girls were not willing to do that, and if Ida was so anxious, what must Julia be?—Julia, who had always felt so much pride in her brother, and who was walking home by his side at that same time, looking up into his face and talking earnestly to him of her plans for the future.

"I wish you could find time to study something with me!" she said. "It is so much pleasanter to study together; and I want to go on with my German. Perhaps we might get up a little class among us; Ida and Sophy will join, I know. Wouldn't it be nice?"

Nelson laughed, and said "Yes," indifferently. Then he began to tell her of some business schemes which father explained to him; and he showed such boyish delight in them, that his sister said to herself, "Ah well, he is our boy yet; and I do not think we will let him go!"

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At the same time, when Maggie Tressel came up behind them, and stopped at her own gate, Julia kissed her as if she had been a child, and said "Good-by, little Maggie." Little Maggie, who was only a year younger than herself, yet who seemed such a care-free, merry girl, who took no serious thought!

Maggie ran in, and, throwing off her hat, sat down on an ottoman at the feet of her "beautiful mother," as she always called her, and began to talk of all that interested her; going back to the past, and dipping into the future; talking, like a glad child, on and on, until the dinner-bell interrupted; never wearying her mother, who listened fondly, and prayed (though she almost knew it could not be) that the girl-face might ever stay as unclouded and happy as at that moment. Little Maggie! their only child, who had been surrounded by sunshine, and sheltered in loving arms always! how fondly both father and mother watched her, as she entered the dining-room, her face glowing with happiness and her cheerful talk making the whole place bright!

Ah, Maggie! little Maggie! there was another watching you too! One who loved you better than father and mother, and who knew your highest needs!

In Sophy Adams's home the old familiar party gathered about the table on that Sunday; all together again. The gay little ones, who were alternately teased by Ned, petted by Sophy, and reproved by the grave housekeeper; Sophy and Ned, themselves quite merry at being home again; and father at the head, rather more quiet and absorbed than usual, because he was worried about business.

The children talked about Newport, about the big waves, and about "nurse," who was "cross," and wouldn't let them go in far enough.

Ned and Sophy talked about Cheswick, and planned to have Fannie Evert down in the Winter to enjoy city life again. Father listened, and smiled kindly at it all, thinking serious thoughts between.

Ellen Marks, in her home, was looking bravely into the face of the future; taking up her duties, and sweetening them with thoughts of the past, and striving to carry a cup of cheerfulness everywhere. And "God that is over us all," looked down in His wondrous love, and marked the way for each one to go.

XVI.

"How do you get on, Sophy?" cried Ida, running into Sophy's bright parlor, one day, all radiant from school, her eyes shining with the delight of solved problems and premeditated compositions. "I expected to find you at some of Ned's favorite songs!"

"No; I haven't practised much since we came back; and, somehow, I don't get settled very fast."

"Well, don't! What's the use? your time is your own now."

"We wanted to begin with our German lessons, but somehow the boys don't get ready. Ned is trying to decide about his law studies, and Nelson doesn't seem to care about it."

"You must make him care, Sophy! Keep him somehow!"

"We shall have to, if we want, Julia, for she's devoted to him; and is really anxious about him now. In fact, I'm getting dreadfully blue myself!" added Sophy, with a little laugh, "over father. He worries so about his business. Dear me! sometimes I wish we were all back in the Cheswick quiet, with nothing to do but be happy!"

"Pshaw! don't wish that. We can't have Cheswicks and vacations all the time. What a lazy girl you'd be if we had!"

"I know it. 'Get leave to work,' Julia would say, quoting her favorite Mrs. Browning. By the way, how is Ellen getting on? Have you seen her this week?"

So Sophy slipped away from her own little shadow, and became interested in her friend. And the girls talked on until the hour grew late; and Ned came whistling in. And Sophy felt herself gladdened by Ida's fresh bright spirit, and waited to greet her father with a cheerful face and voice. It was a new thing to see the father's look otherwise than calm and pleasant, and the little ones at least could not at all understand why he should play and chatter so little with them.

"Is papa sick?" questioned little Ethel of the housekeeper, who was telling the children that they might have dinner without waiting for their father, who was late that night.

"No; but he is very busy, and likes things quiet when he comes home."

So the little ones were taken to the dining-room, and Sophy and Ned stood by the window, waiting.

Ned whistled, and then he said abruptly, "Hang it! I guess I'll have to give it up, Sophy."

"Give what up, Ned?" Sophy asked, rather indifferently, thinking it was some of his nonsense.

"My law studies—for the present."

And then, looking up into his face, his sister saw that he was in earnest.

"I stopped in at father's office to-day, and he looked so perplexed and used up; and he said, in a sort of bewildered way, 'Wait a day or two, Ned, and give me a chance to think about it.'"

"About your studying?"

"I suppose so. And do you think I'm going on after that? No! I'll go to work and earn enough to keep myself!"

"Now, don't be impulsive, Ned," said Sophy, with a great weight at her heart; "maybe father will come out all right after a while. Here he is now."

The step in the hall was not as springy as of old, and Sophy felt as if she would have given much if she could have gone to her own room and had a good cry before dinner. But she could not. The great emergency stared her in the face; and with a sudden lifting into the new, strange life of womanhood, she went forward to meet it.

"Wait till after dinner, Ned," she said, hastily; and then went to the door with a cheerful face. "Dinner isn't quite spoiled, father; let's go right down."

Mr. Adams looked down at her curiously as she put her hand through his arm. Sophy, who cared so much for her own pleasure, and who liked everything comfortable and pretty—could she bear a little trouble, he wondered. But he did not ask her, and they went down to dinner, Ned following with his accustomed whistle.

Sophy had to exert herself even more than she had expected to make the meal a bright one, for the absence of the children's prattle left a big blank to be filled. But she talked on cheerfully, succeeding so well that her father's brow cleared a little, and he seemed to enjoy his dinner. She did not eat much herself, and several times she caught Ned's quizzical look, who seemed to think she was coming out in a new light.

After dinner, when they went back to the parlor, she pushed a big chair invitingly at her father, and said resolutely, "Now please, father, we want to know all about it, and to see if we can't do anything."

Ned looked at her in astonishment and whistled louder than usual.

"Why, child, you don't know what you are talking about," replied her father gently, not taking the chair she had offered, but walking up and down the long room.

"I know a little and I want to know more—Ned and I both. You see I'm not a schoolgirl any more; and—I know I'm not worth much, but maybe I could help some."

She followed her father as he walked, and Ned laughed to himself as he listened.

"Are we spending too much money, and can't we stop it?" she questioned, trying, in her girlish way, to break through the cloud.

"I suppose we are," he answered, a little impatiently, "since I am getting sadly in debt; but——"

"Then we'll just stop right away, and begin to do better. Now please tell me, is it very bad? Will we have to give up the house?"

Sophy said it with a little shudder, while even her father could not help smiling at her direct and practical question.

"I hope not, child. If I could only see my way out," he went on musingly.

Then Sophy began to form plans and to tell them as fast as they came into her mind.

"We don't want a housekeeper," she said; "and Mrs. Megan's daughter has been wanting her for a good while; only I was lazy and kept her here to save me trouble. Now we can let her go, and I'll be housekeeper! You needn't laugh, Ned! you don't begin to know what I'm worth!"

She laughed, and Ned answered, half in earnest, "I don't believe I do!"

"The nurse, too, father. It is ridiculous to keep her. The children are not much trouble, and I can see to them myself!"

"But, child," the father said, turning upon her with tears in his tired eyes, "it will be too much for you! There is your music, and the studies you wanted to keep up."

"Oh, I shall find time enough for study; and as for music, why I'll sing so that Ned wont know what to do with himself! Please begin right away. I want something to do!"

It was all so sudden Mr. Adams could hardly comprehend it himself. But he felt drawn out to tell his children about his troubles and to believe that if they could help him he might get safely over the rough wave. After a long, long talk, they settled it all between them. Ned was to undertake some copying in a friend's office, and set the law studies aside for a while. Sophy was to have her way entirely in the household, and dispose of as many servants as she pleased.

And father, with these two strong, brave young hearts working with him, was to keep cheerful and patient, and do the best he could.

His face was brighter than they had seen it for many a day when they bade him goodnight, and that made their sacrifices seem joys to them as they looked forward to their altered life.

When Sophy was alone in her own room, and the great strain of excitement was over, she sat down by the window and cried at it

all. How strange it was! she who had all her life been cared for and petted, who had just gone along, day by day, and taken the good things and been happy; how new it would be to her to give up things and to labor and care for others! Would she get tired of it, she wondered; and would she long for the things she had set aside; and would all the gayety and brightness go out of her life? Then there came back to her a vision of Cheswick and of Fannie Evert. And further back still she remembered something Ned had said about "all that girls were good for," and something too that Miss Walker had said about doing things "in the name of a disciple."

And the Autumn air came in and stole over all the beautiful house where her child-life had been spent, and seemed to breathe a blessing of peace there for the girl who had taken her first step into womanhood that night.

XVII.

"I declare! it is perfectly dreadful! I never heard anything like it. I'm going right around to try and persuade Sophy not to be so ridiculous!"

Anna Croy looked excited, and began to put on her hat and gloves; while Ned, who had stepped in to tell her about it all, laughed quietly, and felt sure that she could not persuade Sophy away from any of her new plans.

Mr. Croy looked up from his breakfast and paper to say that he had known all along what it would come to, Adams was so careless of money.

Ned banged the door, and went on down town to his new occupation.

Anna followed him out, and took the opposite direction, toward the beautiful house where Sophy had spent so many happy years of girlhood.

The little ones of the family were playing merrily about the sitting-room as Anna went in.

"Oh, we're goin' to have jolly times!" proclaimed rosy-cheeked Tom, running to Anna; "we aint goin' to have any old nurse, and Sophy's goin' to take care of us. Hurrah!"

He turned a somerset, and gave the others a chance.

"I'm going to sleep in Sophy's room," lisped Ethel, hiding her pleased face in Anna's dress.

"And Sophy's going to teach me my music; I am to give up Professor Verner," said Lizzie, lifting her grave eyes from the pages of her history.

"Pshaw! is Sophy to do everything, and not have any good times herself?" exclaimed Anna, impatiently.

And a voice that was Sophy's own, sweeter and softer than of old, answered, "No, indeed; she is to have the best times of all, and be very independent."

The girls kissed each other. And then, as Anna looked into her friend's face, she saw that all this had cost her a struggle, and that the pain was not over yet.

Sophy told her that she had just been speaking to Mrs. Megan, the housekeeper, and to the children's nurse.

And Anna said, half vexed, "Are you going to leave yourself any servants, Sophy?"

"Yes; old Tracey will stay, anyhow. She says she must, or else father and Ned wont have anything fit to eat. And I think it's very likely they wouldn't."

"Oh, you had better learn to cook, too!" said Anna, in a sarcastic tone.

"I am going to, after a while——!" and then a break in her voice made Anna repent; and she put her arms about her, saying earnestly,

"I am so sorry, Sophy!"

They talked for a long while, interrupted now and then by some new demand upon Sophy's time and attention.

And at the same time, in other homes, there were those who spoke with loving interest of Sophy's altered circumstances.

Maggie Tressel almost cried; and said, "Mother, dear, you must go and see poor Sophy; she'll take ever so much comfort from you; you're such a darling, and she hasn't any mother!"

The "beautiful mother" smiled, as her daughter's arms were twined about her, and she promised to go and see Sophy that very day. She went, and Sophy did indeed gain much help and cheer from her visit. She knew all about housekeeping—this dainty little woman—and entered with a loving spirit into all Sophy's details, approving of her plans, and showing her ways and means of which she had not thought before. It was all very encouraging, and helped Sophy to enter upon her new duties with hope and good cheer.

"She has lived such a bird's life," said Julia Reed; "just flitting about in and out of that beautiful home, singing her gay songs, and doing as she pleased, with nothing to trouble her! I don't know how she'll get along now!"

And Julia kept her brother that evening, and they went over together to see Sophy and Ned.

"Who would have thought of Ned becoming a man of business, so suddenly?" said Nelson, as Ned came in, quite tired and worn from his long day's work.

"Maybe I shall take the wind out of your sails, old fellow!" laughed Ned.

And Julia looked at them all, and wondered how it was that so suddenly—almost in a day, it seemed—they had all grown into men and women, and left the merry boy and girl life behind them. She wondered if it was so in all lives; and if it drew people apart from each other, and divided their interests more.

Then she sat and dreamed a poem about it all, while Sophy went upstairs with the children. Julia dreamed more poems than she ever wrote. Most girls do. And I do not think it harms them, unless they forget, in their dreaming, the doing—the patient, cheerful, timely doing which ought to come into every life and make it true and noble.

Ida Whitby and Palmer, and Miss Walker too, were not long in finding Sophy in her new atmosphere—Ida with her bright, sunshiny ways, and Miss Walker with her kind advice and sympathy.

With all these loving hearts and friendly hands it was easier for Sophy to put aside the old careless life, and take up her many new duties.

Ellen Marks only did not hurry to Sophy's house, but sat thinking of her, day after day, in the midst of her own busy life, and longing to be able to show her affection in some way. Very soon the opportunity came.

Sophy told Ellen in Sunday-school of how she was going to teach the children herself. And the very next day Ellen went around to talk about it, to show the ways she thought the best, and to beg to be allowed to help whenever she could.

Then the one evening a week for study seemed more desirable than ever; and Sophy and Ellen planned for it together, having no doubt that most of the other girls would join them.

"One evening a week, at any rate; perhaps it will hold us together," Julia said.

But Nelson laughed, and said he couldn't stand it, and they had better go on without him.

So the days of the bright Autumn went by, and the young lives moved on—some in the appointed paths, some in their own weak ways, and some, like Julia's, in such a vague, uncertain road, that seemed to have no special end.

And the great Father, who orders all lives, watched them, standing closer than they knew, with His hand that could make either sunshine or shade.

In those days Sophy Adams learned to know where to find the greatest help and strength. It was an old Sunday-school lesson, but it came to her then with new power and beauty. It came slowly, very slowly, and sometimes she seemed almost to lose it altogether. It seemed such a little life, taking day by day the same steps, going over the same round of duties, and not daring to drop the smile with which she must meet her father's care-worn face. But by and by it came to her like sunshine struggling through the clouds, the old truth which Julia had heard at Cheswick from Mr. Pearce, "letting each day make its own joy," doing all things well, for His sake who has marked out our lives, and finding the blessing in so doing. I think God is a very patient teacher; and some of us are longer than Sophy was in learning the lesson. But, oh, when it is once learned, how the whole problem of life seems solved, and every step seems easy, clear up to the heavenly gate!

(To be continued.)

*THE FERN'S GREETING.**

BY DE F.

A fern am I whose lot is not to grow
Beneath the forest tree's protecting shade.
My roots with cool green mosses overlaid,
Through which the shining lizards gliding go
To lave them in the quiet brook below;
Nor may I hear the wood-bird's tribute paid,
An evening made richer by the aid
Of "broken" chords in brooklet's "rhythmic flow."
Not there my home, but here in your dear hearts
And minds, where lovely fronds shall be unrolled
Of truth and goodness, reared with gentle arts;
And "toward the light," which heaven alone imparts,
In you shall grow the graces manifold
Of womanhood most pure and noble-souled.

Salisbury, April, 1878.

"LORD, HERE IS JUAN."

There lived once a man who was very good, but truly unfortunate. Whatever he undertook turned out badly, and whilst he prayed to God every day with much fervor for the success of his enterprises, fortune only seemed the more adverse. His wife and children fell sick, he prayed with much earnestness the Lord would heal them, but they died; he had a law-suit upon which his whole fortune depended, he prayed anxiously that he might gain it, but it went against him.

* Written for a school-paper called *The Fern-leaf*, whose motto is "Let us grow toward the light."

However, far from becoming irritated, or allowing his devotion to diminish, he said to himself: "It is clear the Lord does not wish me to ask anything; let His holy will be done; I shall ask Him no more for any earthly thing."

And thus it was, because each time when mass was ended He threw himself on his knees before the image of the Lord to worship Him, without saying anything more than simply: "Lord, here is Juan."

This continued during his holy and unfortunate life, as he repeated every day on his knees before the altar: "Lord, here is Juan."

He died tranquilly, and when his soul reached heaven he repeated his humble exclamation: "Lord, here is Juan," and immediately the doors were opened wide to receive him.—*Translated from the Spanish by C. H. Gates.*

THE URIM AND THE THUMMIM.

(*Concluded.*)

If we stop now for a moment and ask ourselves what may be legitimately inferred from the references which have so far been examined, the most natural inference would certainly be that the Urim and the Thummim were only another, although the most solemn and surest, way of casting lots. The practice of casting lots was familiar to the Israelites, who were commanded to resort to it as early as Lev. xvi. 8; that is, after the institution of the Urim and the Thummim. Recourse to it was there enjoined for the selection of the scapegoat on the day of atonement; but in the subsequent history of the people, as we have had occasion to show in a previous article, we find that they cast lots whenever any intricate or difficult question was to be decided. But that the same questions might be answered indifferently by casting lots and by the Urim and the Thummim is further evidenced by the nature of those given in the passages which we have just reviewed. They are all as direct as they well could be, and there is not one among them that could not have been answered by either yes or no; or by the mention of a single name; which, as is well known, is precisely the way in which questions were formulated that were to be decided by an appeal to lots. It is difficult, therefore, to suppose that to inquire of Jehovah by the Urim and the Thummim essentially differed from ascertaining the Divine will by casting lots: for, in the absence of evidence to that effect, we cannot suppose that God instituted two radically different methods for deciding the same class of problems—and all the less so since either method would have sufficed by itself.

This identification of the Urim and the Thummim with the Jewish lots is rendered so certain, in our estimation, by a careful consideration of the fourteenth chapter of I. Samuel, that we cannot understand why it is not generally accepted. The Hebrew text of that chapter is confessedly very corrupt, but it can easily be restored by the aid of that of the LXX. and of the Vulgate. In the first part of the chapter we are told that Jonathan and his armor-bearer secretly withdrew from their people in order to attack the Philistines, who were then oppressing the Israelites. Jehovah favored their attack, and Saul, being informed of the flight of the enemy, was anxious to pursue them with the entire host. But not wishing to do so before consulting the Lord, we read (verse 18) that he ordered Ahiah to bring to him "the ark of God. For the ark of God was at that time with the children of Israel." There are several reasons for thinking that the words quoted do not give us the original text; but we have now no time to discuss them. Instead of it the LXX. offer the following text, which the majority of critics prefer: "Ahiah, bring hither the ephod; for he wore the ephod at that time before the children of Israel." If, as everything leads us to suppose, these are the genuine words of Saul, then the means to which the latter here had recourse to learn the will of Jehovah were evidently the Urim and the Thummim; but if so, the expression in the following verse, "*Withdraw thine hand,*" clearly proves that the Urim and the Thummim were consulted by being drawn out by the hand, just like the ordinary lots. Again: A day or so after this pursuit of the Philistines, Saul again wished to attack them. But this time Ahiah insisted that God should be first consulted (verse 36). Saul accordingly "asked counsel of God, Shall I go down after the Philistines? wilt Thou deliver them into the hand of Israel? But he answered him not that day" (verse 37). God was evidently displeased at a sin which had been committed in Israel; and Saul made a vow that, "as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die" (verse 39). To ascertain who the guilty one was, the people were placed on one side of the high-priest, and Saul and Jonathan stood on the other side. Our version then proceeds (verse 41): "Therefore Saul said unto the Lord God of Israel, Give a perfect lot." Saul and Jonathan having been designated in contradistinction from the people, Saul is again made to say (verse 42): "Cast lots between me and Jonathan my son." It is to be observed in reference to this translation that neither the word "lot" in verse 41, nor "lots" in verse 42, occurs even in the Hebrew text. In the latter verse "lots" may be suggested by the preceding verb "cast"; but "lot" is not suggested by its accompanying verb in verse 41, and the word which immediately precedes it there is generally regarded as a noun, and in all probability is no other than our Thummim. The presence of the latter term, and the obscurity and evident incompleteness of the Hebrew, prove that here too we no longer possess the entire original text. Most critical writers, therefore, accept in preference the following reading of the LXX. and of the Vulgate, which is fuller and perfectly perspicuous: "And Saul said, O Lord God of Israel, wherefore hast Thou not answered Thy servant this day? if the iniquity be in me or in Jonathan my son, O Lord God of Israel, give Urim; and if it be in Thy people Israel, give, I pray thee, Thummim." If this text be accepted in lieu of the Hebrew, which, as we have already said, is confessed to be faulty, there can be no doubt that to consult Jehovah by means of the Urim and the Thummim, was but another way of consulting His will by casting lots. And we may further infer from it that the Urim and the Thummim were composed of material objects, the number and inscriptions of which varied with the requirements of each particular consultation.

There is but one other class of biblical references which may throw some light upon this question, and that upon the possible form of the objects which, as we have just seen, most probably bear the names of Urim and Thummim. We refer to those passages of the Old Testament in which the ephod of the high-priest is connected not, as is customary, with the Urim and the Thummim, but with the Teraphim, of which we read for the first time on the occasion of Jacob's flight from the Syrian Laban. In Judges xvii. 5 we are thus told that Micah, in setting up his "house of gods," made an ephod and Teraphim. These images, together with Micah's graven image and his molten image, were afterwards stolen and carried by the Danites to their new capital, Dan, of which their presence made a sacred place throughout the existence of the Ten Tribes as a kingdom. Finally, the prophet Hosea, in evident allusion to the unlawful worship at Dan, foretells (iii. 4) that "the children of Irael shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without Teraphim"; and having been thus wooed from their false system of worship, they are at last to "return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." We may infer from these passages that in the worship of the northern kingdom, and indeed in all places of worship other than the only recognized one, these Teraphim took the place of the Urim and the Thummim; and if so, it is only natural to suppose that there may have been some resemblance between them in form as well as in purpose. Now, the exact form of the Teraphim is as little known as that of the Urim and the Thummim; still we know that they were rude images of some kind; and to judge of them by Gen. xxxi. 34, and I. Sam. xix. 13, they must have been of some size. But there were, no doubt, some of every size; and if they were made like the images of the gods of other heathen nations of antiquity, each one probably bore the name of the particular god whom it represented.

This possible resemblance between the Teraphim and the Urim and the Thummim renders the question of the origin of the latter still more perplexing. The Teraphim are evidently of Shemitic origin, having probably arisen among that race during its early idolatrous history; and if the use of the Urim and the Thummim can be traced to an adaptation of the Teraphim to a higher and better regulated purpose, it is, of course, idle to look for their origin elsewhere than among the Shemites. There are, however, strong reasons for supposing that the idea is Egyptian, and that it is there that we must look for their prototype.

According to Mr. Wilkinson, "when a case was brought for trial among the ancient Egyptians, it was customary for the arch-judge to put a golden chain round his neck, to which was suspended a small figure of Truth, ornamented with precious stones. This was, in fact, a representation of the goddess who was worshipped under the double character of Truth and Justice, and whose name, Thmei, appears to have been the origin of the Hebrew Thummim (?), a word, according to the LXX., implying truth, and bearing a further analogy in its plural termination. And what makes it more remarkable is that the chief priest of the Jews, who, before the election of a king, was alone entitled to wear this honorary badge, and the Thummim, like the Egyptian figure, was studded with precious stones of various colors. The goddess was represented with her eyes closed. (Cf. on the last characteristic Deut. xxxiii. 9.) It is also true that the higher class of Egyptian

riests wore breastplates similar to that worn y the high-priest among the Hebrews, and ıe several customs here mentioned can be aced to the earliest times of the priestly ierarchy in Egypt. It would be very venıresome, therefore, to decide in favor either of yria or of Egypt as the original home of the Jrim and the Thummim.

A word, in conclusion, as to the duration of his mode of ascertaining the Divine will. The eneral practice of casting lots was continued ntil the day of Pentecost; the use of the Urim nd the Thummim, which, as we have seen, was very probably only a special method of asting lots, had certainly ceased when the ews returned from exile (Ezra ii. 63, and Neh. ii. 65), and may have ceased as early as the econd part of the reign of David. The reaon of this is as evident as it is instructive. All uch methods of consulting the will of God were so many concessions made by Moses to he moral and intellectual weakness of the people. They were consequently temporary n their nature, and intended to be superseded by other methods, which should be worthier of God and of man, and better adapted to the purpose in view. The gift of prophecy was evidently one of these higher methods, and it is probable that the use of the Urim and the Thummim gradually gave way before it. It has been suggested, and the suggestion may be true, that this change in the manner of consulting Jehovah may have been, in part at least, the cause of the transfer, in the reign of David, of the high-priesthood from one branch of the priestly family to another.

THE VOICE WITHIN.

BY W. M. L. JAY.

A voice to me calling—calling!
And what doth it say through the shine?
"Oh, life is so vain, with its endless refrain
Of 'That which hath been is what cometh again,'
Till death puts the wretched 'In fine.'"

A voice to me calling—calling!
And what doth it say through the gloom?
"Oh, life is so sweet at the Lord's dear feet,
In the light of His smile it is sequence complete,
And a door into glory, the tomb."

ORIENTAL PROVERBS.

TRANSLATED BY BISHOP SOUTHGATE.

He who is severe to those below him may find a master who will be severe to him.

He who reports to you the faults of others is likely to report your faults to others.

Love your friends with caution.

One seldom fails when he knows well his own powers.

It is not wise to reject benefits when they are offered; when you want them they may be refused.

The wealthy miser lives as a poor man here; but he must give account as a rich man in the day of judgment.

The body is nourished by food, the soul by good deeds.

Complaints are the weapons of the weak.

Do not threaten too severe a punishment, for if you inflict it you will be unjust; if you do not inflict it you will be false.

You will be less exposed to reproof from others if you take care to reprove yourself.

A DEVIL can mark our faults, but it needs the grace of God to mark the dawn of grace. And even if the fruit is not mature, if the juice be sour, grace will yet say, "The vine with the tender grape gives a good smell."—*Jukes.*

NOTES OF SUMMER TRAVEL.

No. 6.

BY THE REV. W. A. LEONARD.

There are several advantages combined that render this spot peculiarly desirable for a Summer visit. It is so near New York that a business man may attend to his financial interests by day and sleep here by night, the journey to and fro being a luxury and comfort. Sanitarily, this place is pronounced by Dr. Buchanan, a physician of repute, who dwells here, as being entirely free from baleful malaria, and especially desirable for the health and development of little children; while for pleasure there are a variety of opportunities available to an active seeker after that which will satisfy the happy hours—trolling for bluefish; baiting for weakfish; sailing in the Sandy Hook Bay or out on the Atlantic; rowing on the Shrewsbury river; pretty excursions to Red Bank, Long Branch, and Ocean Grove; driving and walking through a lovely land, diverse and beautiful in its many features; and last, but by no means least of all these privileges, the luxury of surf bathing in the ocean, or still-water dipping in the river. And the ultimatum is simply *rest.*

That is why so many visitors are here, and why the place is sought out by families and by individuals; that is why the spot is so attractive and so acceptable. As a people we Americans need to learn better the absolute importance of regular recreation and refreshment. There are many lessons yet to be conned and committed; and, as in other essentials so in this, we are ready learners. We live on nerve, and we draw on the finer tissues till the strain is too great and the result disastrous and irremediable. Would that we were more phlegmatic and less speculative, more philosophic and less enthusiastic. A judicious commixture of these characteristics might make up a well-balanced people. It is a blessed privilege to rest from labor. Nature demands a vacation for all her creatures, and God has given to man divine examples to follow, in that He himself and His only begotten Son rested from toil when the time was deemed ready.

But we are slow to follow the sacred leadings in this, as in many other necessary duties. Look into the faces of the overheated, anxious toilers on the streets of our great cities. The story of their struggle after wealth is read in the strained expression of eye and in the entire line and shading of countenance. You meet a man who tells you, somewhat exultingly, that he has not been absent from his office a single working-day for five years, and you cannot but pity the foolish ambition that has been satisfied by so unsatisfactory a reward. And as the cooling waters plash deliciously on to clean white sands, and the wind, damply fresh from the breezy sea, tosses the golden curls of the little blue-eyed child playing on the shore with pebbles and shells, while the bathers laugh and disport themselves in the elastic billows that tumble towards the land, you are sorry indeed for those who are not yet convinced of the value of "rest for the weary." A lazy man needs no vacation, but there are many lazy men who take one; it is for the worker, who is "not slothful in business, but fervent in spirit," that these days of delightsome repose proffer legitimate and rejuvenating reward. Sea baths are recognized as natural tonic to the enervated physical system. The salt and alkaline properties of the ocean water act directly on the skin, and harden, while they excite capillary action and give stimulus to the whole person. Still and fresh water bathing, while wholesome, lacks the element of motion, which is invaluable as a strengthener. The rugged yet easy dash of the surf, the tumbling, swirling, rushing in of the waves, compels a counter battle on the part of the bather, and the exercise is of great use in its sanitary result. The whole body is in action, every part is put into natural play, and vigor is the result. And so the great sea offers us something more than beautiful views and strong effects—it furnishes a medicine, simple yet profound, and inimitable by art or skill of man, which gives us rest and health and strength in happy combination.

Those who live inland seek the ocean during the Summer months; and those, too, who dwell in "cities by the sea" may find blessed comfort of relief in such a place as this. Sitting by the shore, the other day, my thoughts ran back by natural direction to the fact that in Holy Scriptures the ocean and its shores are employed as symbols and illustrations of despair and hope, sorrow and joy, death and life. In the one there is inherent the elements of destruction, in the other of safety; in one the idea of surging waste and instability predominates, in the other that of security and solidity. God destroyed the wicked by an "overflowing mighty flood." He drowned the Egyptians in the Red Sea. The Psalmist cried out "*De profundis,*" and again, in wailing despair, "All Thy waves have gone over me!" But when Jehovah promised a blessing to Abraham and the patriarchs, He said that "as the sands of the shore, innumerable," so should the seed of the faithful be; and secure upon the banks did Miriam and her singers of Israel chant the paean of joy and triumph to their God and Saviour. Once more the Hebrew poet king writes of the Divine mercies which "are more in number than the sands;" while the promising picture of the revealing seer paints a land whose joy is found in the fact that "there shall be no more sea," and yet on whose golden shores the white angels shall drag up the nets and separate the good from the bad, while the saints walk at peace and in the joy of their Lord through the blessed fields of eternal promise.

Yet we love the great deep, held as it is in the hollow of God's infinite hand. We love its storms, and its deep, dark coursings; its changing moods and its mysterious depths. We bridle it, as best we may by human invention, and sail across to other lands, and skim over its uncertain pathway. May we not, also, from its teaching, learn to love those sorrows and afflictions that oftentimes threaten to drown us in their billowy overwhelmings—those disciplinary griefs and sore tribulations that affright us by their severity, and lead us to cry out faithless, "Save, Lord, or we perish"? May we not school ourselves as masters over trials and oppositions, until we can say with Christian resolution, "I will fear no evil, for Thou art with me"? Then the land of Beulah will not seem far distant, and the tides beneath us will perceptibly ripple away from the lee-shore of wreck and hopelessness

towards the safer harbor of satisfaction and promise, provided that we

"—— ever own a law,
Living in habitual awe,
And beneath the constant stress
Of a solemn thoughtfulness—
Weighing whither this life tends,
For what high and holy ends
It was lent us, whence it flows,
And its current whither goes."

Highlands of Navesink, N. J.,
July 20th, 1878.

TO YOUNG LADIES.

BY BESSIE F. GALLAUDET.

My subject is a hackneyed one I admit, but one of great interest to all thinking girls. I can hardly bring it more plainly before you than by relating a little incident which was brought directly to my notice but a short time since. Miss B—— fomerly had all that wealth and culture could supply. She graduated from one of our finest schools, and in fact had nothing to do but please herself until a few years ago, when her father failed in business. Of course, all expenses were cut down; Mr. B—— got a position on a small salary, and with close economy they managed to get along. A short time since he injured himself so seriously that he had to give up all thoughts of business for a long time. What was to be done? Miss B—— immediately concluded she would try to obtain a position as teacher (for what woman is there but thinks, if worse comes to worst, she still has that to fall back on?). She found hundreds before her, well qualified for the position, all waiting to press forward into the ranks. She racked her brain to think what she could do. While in school she had been looked upon as a fair scholar; she had taken an interest in her literature, history, etc.; had a pretty good head for figures; had studied several languages, and had devoted some hours of each day to her music. That poor girl tried everything, and her friends tried for her; but as there was no particular branch in which she excelled, they were unsuccessful. All else having failed, she took a book which was about to be published by subscription, and went from house to house soliciting names; she tried it for two days, and then gave up in despair, for during those two days she had obtained but two names.

This is a sad story I grant you, but one which in these hard times is being constantly repeated. It is some one else now, but any day it may be one of us; and how are we prepared to meet it? Picture it—the father dead or stricken down with paralysis; the son (if there is one) just starting in business, or perhaps a young professional man, with hardly enough to support himself, let alone a family; the girls, who in their more prosperous days had been considered talented and clever, thrown on this hard work-a-day world to gain their own living. Is it right or fair to us that we should enter the battle-field so poorly equipped? "In times of peace prepare for war." These are indeed our peaceful days, but how soon before we may be in the midst of the fray, fighting, not for glory, but for our daily bread! Attempt to talk to a man on this subject and he smiles in a superior way and says, "Oh, you are feeling a little blue;" and, having disposed of the subject in as short order as possible, goes on to talk of something else.

Now, girls, I appeal to you to help me solve the problem. We all have a special talent for some one thing. Put your thinking caps on and discover what it is. Is it music, drawing, or writing; teaching, nursing, or copying? Is it the study of medicine? or, to come down to every-day matters, it may be dress-making, millinery, embroidery; or, shut your teeth, swallow your pride, and if you have a good head for figures go in a store, and believe with Sydney Smith—"Whatever you are from nature, keep to it; never desert your own line of talent. If Providence only intended you to write posies for rings, or mottoes for twelfth-cakes, keep to posies and mottoes; a good motto for a twelfth-cake is more respectable than a villainous epic poem in twelve books. Be what nature intended you for, and you will succeed; be anything else and you will be ten thousand times worse than nothing." If nature intended us to stand behind a counter, why not prepare for it now? It is a small matter, but devote a short time each day to casting up figures, perfect yourself in your arithmetic, lay in a good stock of patience, and when the crisis comes you are prepared to plunge bravely in. It wont degrade you; you can be the gentlewoman as much behind the counter as you can at the head of your well-appointed tables.

But the talents of all are not the same. You have most of you read Marion Harland's "Common Sense in the Household." She there advises girls to perfect in themselves the talents God has given them, and tells a story of an ideal household where there are three daughters, one of whom has a talent for dress-making, another for millinery, and a third for book-keeping. The mother, being a sensible woman, helps them in every way. The two first devote two hours daily to learning all the minutiae of their several trades, while the third works daily with the father's book-keeper. The father goes on a journey, and is injured by a railway accident, which leaves him a helpless cripple. The first shock over, the women look around to see what can be done. The house belongs to the mother; all else must go. Now the few hours given out of the day's pleasure stand them in good need. They borrow of an old friend (who, good soul, never expects to see his money again), and set up a regular dress-making and millinery establishment. They send out cards for their opening day, and at the time appointed their rooms are crowded with their old acquaintances, who have come out of curiosity, but, seeing the real excellence of the work, leave their orders. Soon orders come pouring in upon them; they enlarge their business and employ women; and attending to the monetary part of the concern, with the business habits taught her by the old book-keeper, is the youngest daughter. This is only a fancy sketch, but compare it with the one in real life.

Is there any reason why we cannot make this ideal a reality? Plenty of chances in this big city for us to follow out any particular branch. If it is teaching, don't take it on faith that you can teach by instinct (for indeed it is not pleasant to go to a class feeling that at any moment a thoughtless question may get you beyond your depth). Study for it as you would for any profession. Here are Vassar, Wellesly, and hosts of other colleges offering you equal chances with men. Or perhaps you feel drawn towards the study of medicine. Do not let any foolish prejudice of its being unwomanly stop you. You may never have to practice; but why not be all prepared? But in this, as in everything else, you must have a real love for it before you begin. If you object to coeducation, there is the Women's Medical College in this city, which numbers in its faculty Mary Putnam Jacobi, one of the Blackwells, and several of our best known physicians. Perhaps doctoring is a little too much of a good thing. Then there is nursing. We have an advantage over the women who lived twenty-five or fifty years ago; for we have that glorious Nurses' Training School, which is teaching women so nobly to supplement the physician in his labors; which gives a two years' course, and graduates you with a diploma which is worth its weight in gold; for a woman who can show a diploma from that institution can command a salary anywhere. Perhaps you have a facility for writing which displays itself in clever little notes; why not accustom yourself to write? I don't suppose all girls that write easily will ever become authors; at least for the sake of the public I most devoutly hope they will not. Yet they could review books, criticise a play, or act as "our special correspondent" from some watering-place, as well as the men. As for those who have a fondness for drawing, painting, or embroidery, there is the Society of Decorative Art, which institution we ought to be proud of and support in every way. You gifted ones should avail yourselves of all the advantages there offered. So you see you have a chance to perfect yourselves in your own particular branch, and when the troublous days come you can turn for aid, and not in vain, to the institution which you assisted in your more prosperous days.

I hope I am not growing tedious; but before I close I should like to touch on an employment or profession which is essentially womanly. It is one which is very little understood by the general public, and if a few words from me can make the matter clearer to any of you I shall be very much pleased Have you ever, in going along the street, noticed a black-robed figure which moves quickly and quietly on its way? I am now (with your kind permission) going to follow with you one of these same figures. She will probably lead you (for of course it is a woman) to some swarming, filthy tenement house, where, after climbing several flights of rickety stairs, she enters a small, comfortless room. Her mere presence seems to bring comfort with it. She moves around in a cheery way, comforts the poor sick mother, soothes the fretting children, tidies up the room, and makes things as comfortable as she can; then leaves, promising either to come or send the next day. Thence we follow her to the hospital, where rows of sick and suffering lie. There she is a help and comfort to all, men as well as women. She quiets the father's anxiety by promising to seek out his family and relieve their more pressing necessities. She gives a grasp of the hand, a word of comfort, and, what is more to the point, finds a safe refuge for some poor, erring sister-woman, whose hopes revive, and the nobler instincts within her are stirred, and she makes up her mind that, with God's help, she will never return to the depths of iniquity from which the pure, noble woman clad in the plain black dress and close black bonnet of a sister has raised her. So this woman, and many like her banded together from love of the Master and for the sake of more organized work, are laboring daily among the sick, the poor, the sinful, and the dying. Their plain dress allows them at any hour of the night or day to pass

ith the greatest security through the worst arts of the city, for the most hardened retch respects the women who devote their ves to working for such as he. Our sister-oods are among the noblest institutions of ne Church, and in them a woman will find n active, stirring life. The Sisters of St. Mary, of the Holy Communion, and of the Good Shepherd are all doing a noble work in his great city.

This whole subject of women's work is one n which I am most deeply interested. It is vital question which only the women can olve. Let each of us, as far as in us lies, repare for the battle of life. The prepara-ion may be for naught—God grant that it nay—but it will not be time wasted. Such ime only helps us toward that nobler, sweet-r womanhood which we are all striving to ttain. "Insist on yourself; never imitate. That which each can do best, none but his Maker can teach him. Do that which is as-igned to you, and you cannot hope or dare oo much."

I cannot close my little sermon without a ew words to the men. We look to you for ympathy and brotherly aid. Tradition, I now, teaches that a woman should never de-nean herself by earning her own bread, and ou are great hangers-on to tradition. Yet common-sense must show you that we are in he right. Do we look to you in vain? or are ou ready to take us by the hand and cheer is along by an encouraging word or a lift over he hard places? Not that we will fail if you efuse them to us, but it will be so much more comfortable to feel that you are working with is to attain a common end.

CATHERINE CLOUR AND THE POULPICAN.

BY THE AUTHOR OF "PATTY."

The two distinguishing features of Brittany re its dolmens and other stone relics of a pre-istoric age, and its ivy-grown, moss-covered ountains.

They are indescribably picturesque. They re usually found embosomed in trees, against hich the deeply-colored stone-work is well elieved; from the joints of the masonry prings the delicate lady fern, and all around s a rich tangle of briars and brambles and ecaying leaves of varied tints. Morning and vening quaint groups are gathered round these ountains; white-capped, dark-faced Breton omen, with brass or brown stone pitchers, inger and chat beside the clear flowing water, hile sometimes a youth, or more often an ld man, with broad-brimmed hat and long owing locks, looks on, and sees them fill and arry away the heavy weight of water, but ever offers to lighten their labor.

A great interest also is attached to these ountains from the superstitious fears with hich they are regarded. Formerly the Kor-igans had unbounded power over these lone-y secluded spots, and they are supposed by he peasants to have created the fountains, as he dwarfs or Poulpicans are believed to have uilt the dolmens.

But in these days a crucifix, or else that hich the Korrigan detests even more, the nage of the blessed Virgin, is almost always o be found on the fountain; and the fairy, lthough she still visits the spot and combs er long yellow hair mirrored in the water, s no longer seen by day as a little white-hair-d witch with red eyes and wrinkled face. The Korrigan is tiny, like the rest of her sisterhood, and by night she appears under an exquisitely beautiful form, clad only in a long white veil wrapped closely round her. This fairy has a wonderful knowledge of the healing art, and gives charms, it is said, to those who believe in her.

Every year, at the first visit of Spring, she holds high festival beside her special fountain. Then on a cloth of dazzling whiteness are spread ethereal dainties, and in the centre is a cup filled with the liquor of which, so says tradition, a single drop gives omnipotent wisdom. But at the sound of a human footstep all vanishes into space, and only the bent grass tells of the festival.

The sight of a priest, above all, puts the sprites to immediate flight; but woe to the unlucky mortal who comes suddenly on a Korrigan when she is counting the hoards she stores in the dolmens, or as she lies combing her hair on the soft grass beside the fountain's brink. Woe, too, to the youth or maiden who flings a stone in the water in which the Korrigan has hidden herself, especially if it be on a Saturday. On that day, dedicated to the Virgin, the Korrigan is especially spiteful.

This fairy greatly covets new-born children, and is skilful at exchanging for one of them her own hideous little Poulpican, or dwarf. Souvestre and other Breton writers tell the following story of one of their changelings:

A Breton mother, named Catherine Clöur, went out thoughtlessly one morning, leaving her new-born infant alone in its cradle near the open cottage-door, without making the sign of the cross over it, or commending it to God's protection. A Korrigan happening to pass by with her brat heard the baby crowing to itself. She looked in, and saw a lovely, fair, blue-eyed child, and at once she coveted it. She snatched it up, and placed in the cradle her own little son, who was blacker and more spiteful than a cat.

Catherine Clöur came home, but owing to the glamour thrown over it by the fairy she did not see any change in her baby. After a time she began to wonder why the child did not grow, and that it was so full of spite and mischief. As soon as it was old enough it was sent to mind the cows, and it used to fasten thorn branches under the poor beasts' tails, and then laugh heartily and mockingly when they ran wildly about.

The poor mother was in despair. She could not understand why her little son should be so small of stature and so great in mischief. Sometimes she would say to her husband, as they sat together beside the hearth:

"May Saint Anne defend us! but that child cannot be our own son; he has too small a body, and his wits are too sharp."

But the father only stretched out his huge hands to warm them at the fire, took his pipe out of his mouth, shook his long hair out of his eyes, and finally spat on the rushes, grumbling something in his beard. It was his way of answering his wife, and it drove her past bearing.

It happened one night that the child was left alone in the cottage. There was a storm of wind and rain, and all at once some one tapped at the window, and a gruff voice said, "Have you any beasts to sell?"

It was the butcher of Vannes, and in spite of the storm he wanted to see if he could make a bargain. He was entirely wrapped in a huge blue cloak, which covered him and his horse, and the calf that he had with him, tied by the legs and held in front of him. When the Poulpican peeped through the window he saw all at once the three heads—the man's, the horse's, and the calf's, which seemed all to grow out of one body.

He shut the window in a great fright, saying, "I saw the acorn before I saw the oak, but I never saw the like of this."

The butcher went away astonished at such words from so young a child, and when he next met Catherine Clöur he told her what he had heard.

Her suspicions had by this time grown so strong that she resolved to make them a certainty. She went at once, while the child was out with the cows, and bought a hundred eggs. She broke them all, and placed the half shells in front of the hearth in a long straight row, till they looked like a procession of surpliced priests at the *Fête Dieu*. She had just finished when she heard the voice of the Poulpican singing quietly to himself, and she hid herself behind the door. He came in, and when he saw the egg-shells he muttered:

"I saw the acorn before I saw the oak, but the like of this I have never seen."

Catherine had no longer any doubt, and as soon as her husband came in she took him outside and told him the story, and they both decided that the little one was a demon, and must be killed. Presently they seized the little creature, and were going to execute their project, when the Korrigan, whose power made her aware of what they were doing, suddenly appeared, leading a fine-grown boy by the hand.

"Take your son!" she said to the parents. "I have fed him in the Dolmen Tir-Tarden on roots and cinders; see how healthy and bright he is; and now give me back my Poulpican."

The belief of the peasants, says Monsieur de la Villemarqué, is that the Korrigans are the spirits of princesses who, having refused to embrace Christianity when it was first preached in Armorica, incurred the Divine displeasure. The same hope for which they steal children makes them very desirous of allying themselves with men; this is shown in one of the most popular of the Breton ballads, "The Sire de Naun and the Fairy."

There are two fountains of Quinipily, near Baud, most picturesque in character, although not so rich in detail as Le Drennec, some way north of Brest. At St. Nicholas des Eaux, on the Blavet, one of the most quaint and primitive of Breton villages, there is a large, richly sculptured, and well-preserved fountain, wreathed with brambles and bright with ferns, which seems as if it might have been in existence in the days of Saint Brieuc and Saint Gildas, those two wonder-working saints who built their hermitage on the opposite bank of the river, the shrine of some famous pardon or pilgrimage.

Brittany is essentially a country of marvels and miracles, either in the way of saints—St. Corentin, St. Gildas, St. Ronan, St. Guénolé, and others, whose fame meets the traveller continually in churches dedicated to them, or far more often in miracles wrought in their names, attested by pictures and legends—or in its wonderful stones, the menhirs and dolmens of Carnac Loc-Maria-Ker; and, indeed, these giant marvels are scattered broadly over the province, chiefly in Morbihan and Finistère.

Many strange and pagan rites are still secretly practised by the peasantry, dyed in a

double superstition, around these uncouth and ancient relics. Even over the traveller, after some stay among them, they obtain a strange and weird fascination—a fascination that seems to put him to a certain extent in sympathy with the reserved and primitive people of South Brittany.

CHILDREN'S DEPARTMENT.

SUNDAY EVENINGS WITH THE CHILDREN.

Twenty-seventh Evening.

BY THE REV. JAMES WELLS, M.A.

One day, as the historians tell, a little German prince was playing in the library of Frederick the Great, who was his grand-uncle. Frederick, wishing to find out how the boy was getting on with his lessons, took down from the shelf a French book of fables, and asked him to translate one of them. The boy translated the fable in splendid style, and gained the king's praises; but the honest little fellow at once confessed, "Your Majesty, I had that fable as my lesson with the tutor the other day." The king was more delighted with the prince's honesty than he had been with his cleverness; laid aside his work, took him out for a walk in the gardens, and with great feeling advised him never to stoop to deception, but always be truthful and upright in all his dealings, as he had bravely been that morning. They had just reached the lofty obelisk that still stands at the gate of the Palace Gardens at Potsdam, when the king pointing to it, said, "Look at this high thing. Sa droiture fait sa force—its *uprightness* is its strength." He said this because if the obelisk were to lean a little to one side it would be in danger of falling, and if more than a little it must really fall. Only because it stood straight up could it stand at all. "Remember this morning, my good Fritz," he continued; "perhaps thou wilt think of it long after—when I am gone." Fritz did think of it long after; for, after he had become King Frederick William III. of Prussia, and father of the present Emperor of Germany, he used often thankfully to quote the advice, and recommend it to his family and friends.

For king and commoner, for man and boy, for woman and girl alike, uprightness in conduct is strength and happiness. God has made your body upright; it is not crooked, or twisted, nor does it bend to the earth as the beasts do. And God desires that an upright soul should lodge in your upright body, and that both should point to heaven. In the soul, as in the body, uprightness is the sure sign of health: In God's book you may easily find hundreds of passages in which uprightness is praised, and every kind of crookedness is most strongly condemned. Some parts of the Bible are like a part of the railway which I saw the other night. Standing beside a broken bridge near a junction, and looking down the main line, I saw a forest of red lamps, of which the topmost seemed to touch the sky. These were danger-signals and warnings to the engine-drivers. Let us turn to one of these warnings—a story of Jacob. It holds aloft a danger-signal that we may shun the way of the wicked. You know the story well; how blind Isaac bade Esau go to the hunting field—and fetch him a dish of his favorite venison; how Rebekah made savory meat, and put the skins of the kids upon Jacob's smooth hands and neck, that he might pass for Esau; how Jacob played the deceiver, and cheated Esau out of his birthright. It fills one with shame to see Jacob's mean conduct. He stooped to rob his brother, and to deceive his aged, and blind, and dying father. His was not an upright soul; it stooped, and it stooped very low indeed.

There is this to be said for Jacob, that he had been spoilt by his mother, Rebekah. It was she, too, who pressed him to do the dishonorable deed. How much kinder she had been had she taught her boy to be open and truth-loving, as Frederick the Great taught little Fritz. Still, his conscience would tell Jacob better, and we can find no excuse for deception. Now, let us see what Rebekah and Jacob gained by their wrong. They gained only shame and sorrow. Poor Rebekah! She hoped that her sinful plan would make her son a wealthy chief, and keep him at home with her; but it did something very different indeed. Jacob had to fly at once for his life, and she never saw her dearest son again. And poor Jacob! He had to leave all his ill-gotten gains to Esau, and, a lonely exile, seek a home in a foreign land. He stooped and fell. By his wrong he lost all his earthly goods but a staff, a bottle of water, and a few bunches of dried fruit. As he fled towards the north he felt, I am sure, that he was one of the most foolish, as well as one of the most miserable beings on earth. Many fears sat heavily on his heart. He was afraid of Esau behind him; he was afraid of the dark future before him; and he was most afraid of God, against whom he had sinned. And this deceit darkened his whole life. It was always finding him out. He was himself at length grievously deceived by Laban; and still more grievously by his own sons too. He was paid back in his own coin.

The great lesson from Jacob's early life is this—be true in everything; be open as noonday; be frank and straightforward in all your ways; shake off, as if it were a viper, every crooked and misleading thing. Perfect truthfulness is right, and all right adds amazingly to enjoyment of life, while wrong-doing will poison all its sweets. So it is that God loves us to do right. But it is not easy to be always true, so we are sometimes tempted to deceive. There are few children who are not tempted now and again to believe that they may gain something by cheating. Thus to hide a fault a lie is told, or a clever trick is done to conceal it. You should ask God to put truth in your heart, and make you in all things an upright child. The history of Jacob should make you feel quite sure that God is very willing to bless you, and guide you in the right way. For all his shameful sins were deeply repented and freely forgiven, and God crowned his life with the richest blessings. It is very interesting to place his two names side by side. His old name, Jacob, means the supplanter or deceiver; but his new name, Israel, means "a prince with God." He had mastered his sins, and had been ashamed of them. When men have done great deeds, or received a great inheritance, they are sometimes raised to some high rank, and in some such way Jacob got his new name. He was sorry for all his sins, and turned from them unto God, who counted him as doing a brave and noble thing by being sorry, and blessed him, and made him a blessing. To receive the rank of a prince from a man would be a great honor to you, but to be a prince with God is the greatest of all honors; and this honor belongs to all who bravely conquer their temptations to do wrong and give their lives to God.

HOW A SUNBEAM AND A DOG FOUND THEIR WAY INTO PRISON.

BY THE AUTHOR OF "VIRGILIA."

CHAPTER V.

In this prison in which our Sunbeam lived there were certain days which were called visitors' days, when those prisoners who had behaved well were allowed to see their friends for a short time, and occasionally to receive trifling presents from them, these having been previously inspected by some of the officers of the prison. Very small gifts, you may be sure, most of them are, as those who bring them are generally poor people; but it is pleasant to think of these lonely men and women having a day, now and then, which they keep as a sort of holiday, when those who love them in the outside world can come and look into their faces and kiss them or shake hands with them, and give them something different from what falls to their share every day. This was always a very happy time to Maggie. Early in the morning she begged her mother to allow her to put on her best blue dress, and then ran out in the yard with Curly to see the prisoners' friends. They came in, ever so many of them, one after the other—sisters to see their brothers, fathers and mothers to see their children, and, saddest of all, wives leading little children by the hand to speak to their fathers. Maggie and Curly watched them a long time, and were deeply interested in seeing a little girl turn a large pie on its side and slip it through the grating of one of the cells while her mother said, "Yes, Jim, she made that pie herself, and wouldn't let another sou touch it, even to taking it out of the oven.'

"There it goes in all right," said Maggie; "I was awfully 'feared the inside would slip out, weren't you, Curly? I wonder if my prisoner has a present; p'r'aps his little girl will bring him one; let's go and see."

When, however, Maggie looked through the grating of his door, she saw that Number Six was alone in his cell, working away as busily as usual. He did not even notice her, and after watching him a few moments a strange look came into the child's face, and, calling to Curly to follow her, she ran quickly through the corridor into the yard, where she walked up and down, looking as grave as a judge.

"Well, Cricket, why do you look so serious?" cried her father, who came along the path to meet her.

"Because my prisoner has no little girl to come to see him, and no present."

"Let me see, your prisoner is Number Six; he seems a steady sort of a fellow, and he has no little girl to come to see him? Well, I'm sure I'm sorry for him," said Mr. Wright, lifting Maggie up in his arms and kissing her. "I think little girls are very nice sort of people to have around, especially when they're good."

"If any one has anything of their own, has they a right to give it away?" asked Maggie, more earnestly than grammatically.

"Certainly, if it is really their own."

"Even if they wants to keep it ever so much?"

"Yes; that makes it a sacrifice to give it."

"A sac-ri-fice," repeated Maggie two or three times, as if much pleased with the word; then ran away, leaving her father wondering at her strange questions.

"Yes, Curly, I love you better than any one in the word 'cept mother and father, and I'll cry every night going to bed without Jim," said Maggie, kissing the dog's stumpy little nose; "and its dreadful to give you away; but I want to make a sac-ri-fice and give my dear prisoner a present."

Curly wagged his small blue tail as if he understood all about it, and wanted to make a sac-ri-fice to; and a few moments later Maggie stood at the door of Number Six with her pet in her arms and only a few tears in her blue eyes. The old man looked up and smiled.

"I want to give you a present," said Maggie, putting Curly's head through the grating; "and I thought you'd rather have Curly than anything else, 'cause he is such good company. He is the only thing I have of my own, anyhow, 'cept my dresses and my dolls, and I know you're too big to care for them; so I've brought you Curly."

"My dear," said the prisoner, coming to the door and looking down into the earnest little face pressed against the bars, "I cannot take your dog. They would not let me keep him here, and he would be very miserable shut up all day in this small place."

"But I could take him to walk twice every day," pleaded the child, "and I do want to give you a present and make a sac-ri-fice. I thought you wouldn't be so lonesome with Curly in there."

"Curly would be lonesome, though, without you;" and, seeing real disappointment in her face, he added, "you have made a sacrifice and given me a present even better than Curly."

At which Maggie opened wide her eyes, wondering what could be a better present than Curly.

"You have shown me that there is some love in your dear little heart for this old man, and that is better than any present in the world."

Maggie only half understood this; but she saw plainly that her prisoner was pleased, and smiled in answer to his smile.

Dear little Sunbeam! She had touched something in that sad and lonely man's heart that made him feel that all the world was not a dark prison, and that outside these walls — even within them — was light and life and hope.

Just then Mr. Wright entered the corridor, and seeing the dog in Maggie's arms, hearing the prisoner's words, and remembering the child's strange questions a few moments before, understood the whole affair. Murmuring to himself "What a child!" he turned toward his office and spent the next hour in looking over the prison records to discover the real name of Number Six, how long he had been in prison, and the nature of the offence for which he had been committed. After glancing over many pages Mr. Wright found an entry made seven years earlier: Number Six, William Collins, with his age, size, and a description of his appearance; his sentence—nine years' solitary confinement—and for what? Petty larceny. That means stealing things that are not of great value.

MAKING A SACRIFICE.

"Nine years for petty larceny," repeated the good warden. "That must be a mistake. I wonder how many wrong things the rest of us have done that we've never been punished for. I'll look into this matter."

"YOU ARE EATING NOTHING AT ALL."

Chapter VI.

"So your friend refused to accept your present, Cricket," said Mr. Wright, entering his wife's tidy kitchen a few moments later, where he found Maggie, with both elbows on the snowy table, watching her mother make her a pie.

"Yes, he said Curly would be lonely there without me. I was willing to give him up, though, 'cause I'm so sorry for him; and so is Curly."

"So am I, Maggie. What would you like to do for him, as he wont take Curly?"

"I know! Take my dinner and my pie to him for his dinner, and set the table (only he hasn't any), and make a real party for him."

"Such a child!" exclaimed Mrs. Wright. "And what would you do then?"

"I'd like to sit down and eat my dinner with him. I know he'd enjoy his dinner more if he had company."

"Well done, Cricket; and so you shall."

"Husband, you never are in earnest!" cried Mrs. Wright, as Maggie flew into her father's arms in an ecstasy of delight, kissing his forehead, nose, and mouth.

"Yes I am," said Mr. Wright decidedly; and when he said anything in that tone his wife knew that he was in earnest, and concluding that he had some good reason for this strange indulgence, added a cake and several other delicacies to the entertainment, providing a table also on which to set it forth.

At noon, with the help of one of the keepers, Maggie carried her little feast to the door of Number Six, and made the inmate of the cell open his eyes wide with astonishment.

"What is all this?" he asked.

"It's a party," said Maggie, "for you and me and Curly. Mother says you can keep this table in your room all the time. I'm coming in to set it in a minute;" and, putting her pie down before the door, she flew away and soon returned with a large napkin for a table cover, and a bunch of bright scarlet geraniums, early violets, and dandelions.

What a pretty table it was—with a bunch of flowers in the centre, a pie at one corner, a cake at the other, with meat and vegetables in between; above all, presided over by that dainty little figure, whose bright face smiled upon the feast and the prisoner, until he began to think himself in fairyland, and pinched himself to see whether he was awake or only dreaming.

"My mother always likes me to say a little prayer before we begin," said Maggie; "it's short, it wont take long;" and folding her hands reverently, and bowing her head, she repeated:

"God bless the food
Which now we take,
And may it do us good,
For Jesus' sake. Amen."

Few and simple as the words were, there was something in them, or in the sweet childish voice, that touched the old man's heart and brought tears to his eyes.

"Let me give you a cup of tea," said Maggie; and then, trying to talk as her mother did when she had company, "You are eating nothing at all."

"Thank you, I am making a very good dinner; you must remember that I have not had my usual drive in the park to-day."

Here a merry twinkle in her friend's eye quite overcame Maggie's gravity, and forgetting her dignity, she laughed long and merrily at the prisoner's grim joke, which so excited Curly that he jumped up on his mistress's lap, and was with difficulty restrained from taking a flying leap across the festal board. After this the dinner was not what our grown-up friends would call a formal one, for there was much laughter and chattering on Maggie's part, much frisking and dancing on Curly's; besides which Number Six had many wonderful stories with which he entertained his small hostess when quiet was restored.

Toward the close of the feast, when Maggie was urging a third piece of pie upon her guest, Mr. Wright appeared at the door with kind Mr. Borden at his side, which made the little girl so happy that she jumped up suddenly, almost overturning the table in her joy. Afterwards, when her father and Mr. Borden were seated in the cell talking to her prisoner, and asking him questions about his past life, Maggie buried her face in Curly's soft coat, and confided to him that this was certainly the happiest day of all her life.

In answer to Mr. Borden's questions, Number Six told him that he had been in the army during the war of the rebellion, and that toward the close of the war, while waiting with other Union prisoners to be exchanged, his wife had died. Returning to his native place a few weeks later, he found his home quite deserted, as his daughter, who had been left to the care of an aunt, had suddenly disappeared, leaving no clue to her whereabouts.

"That was trouble," said Mr. Borden, whose kind blue eyes winked suspiciously; "and have you never found her?"

"Never sir; I wore myself out and spent the little cash I had hunting for her for more than a year."

"All to no purpose; and how did you get into the trouble that brought you here, Collins?"

At the sound of the old familiar name that he had not heard for many a day, the man's face brightened for an instant, then clouded over again as he said:

"Well, you see, my money was all spent and I was too downhearted to work, and I got into bad ways. One day when I was hungry I stole some bread without being caught, and after that I went from bad to worse, and I took other things. They nearly had their hands on me once or twice before they brought me here. When they caught me at last they said that I was a tricky, dangerous fellow, and so they clapped me in for nine years. I always have thought, sir, that they took me for a fellow I was with a good deal at that time, one who had been at the business longer than I."

"Very likely; that is one of the evils of bad company. And how long have you been here, my man"?

"Seven years come next June."

"A long time; and in these years your daughter has grown to be a woman; what is her name"?

"Jenny, Jenny Collins; as pretty a lass as you'd see anywhere."

"Well, Collins, we'll see what we can do for you. Mr. Wright says that your conduct here has been uniformly good; that should shorten your sentence."

"Yes," said Mr. Wright. "Keep up heart, Collins, and all will be well."

"I know much of the ins and out of this great city," said Mr. Borden, "and some day we may come across your daughter. Some day when you least expect it."

Number Six shook his head, as if he considered that too good to be thought of.

"Ah," said Mr. Borden, "God's ways are so different from our ways that nothing surprises me that happens in this strange world of ours; and many things come to us far better than we dare hope for, better far than we deserve."

When little Sunbeam's tired head dropped upon the pillow that night, and Curly nestled down beside her in his old place, she said in a sleepy voice, "If my prisoner had taken you, Curly, I'd have cried all night; but I'd have made a sac-ri-fice."

Curly wagged his tail, and both were soon fast asleep.

FOR BIBLE CLASSES.

SCHOLARS' LESSON PAPER.

Ninth Sunday after Trinity.

AUGUST 18TH, 1878.

Second evening Lesson—St. James i.

I. By whom was this Epistle written?

II. When was it probably written?

III. To whom is it addressed?

IV. What is the object and teaching of this Epistle?

V. What is meant by "temptations," in verse 2?

VI. What is meant by "perfect and entire"?

VII. What is meant by "lacking wisdom," in verse 5?

VIII. What is St. James's idea of faith, in verse 6?

HELPS TO TEACHERS.

Question First.—It is everywhere agreed that this Epistle was *not* written by St. James the son of Zebedee. It is generally conceded to be the work of St. James the Bishop of Jerusalem. The question first arises as to whether this St. James the Lord's "brother," was the same as St. James the son of Alpheus, who was one of the twelve. There is a great deal to be said on both sides of the question. On the one hand, after the calling of the twelve, it is said that "His brethren" did not believe on Him. On the other hand, there is strong reason to believe that Alpheus (or Cleopas) was the husband of the sister of the Lord's mother. The questions whether there were three or only two who bore the name of James, and what was the relationship implied in the words "the Lord's brother," require a fuller discussion than can be given here, and will always probably be open questions. (See Smith's Bible Dictionary, Article "James," and introduction to Bishop Wordsworth's Commentary on this Epistle—Wordsworth, iv. 7.)

Question Second.—On the question of date much depends, and there are no other guides than internal evidences. Those who hold it a reply to the Antinomianism which grew out of St. Paul's teachings will of course put it later than the Pauline Epistles. Others hold it to be the earliest almost of New Testament writings, certainly preceding the Council of Jerusalem (Acts xv.). The German commentators take this view, and the tone of the Epistle is not that of a reply, but of an original treatise.

Question Third.—It is addressed to the "Jews of the dispersion," that is, the Jews outside of Palestine. As St. James styles them "brethren," it must be presumed that these are limited to the converted or Christianized Jews. Any other would not be likely to receive this Epistle, and the promises held out in it are not such as to move any but Christians. Nor is it an argument in defence of Christianity.

Question Fourth.—This is not a doctrinal Epistle, but one setting forth the need of a certain conduct, taking note of faults creeping into the Church and exhorting to a righteous life. The absence of any reference to the grosser abuses which sprang from Antinomianism points to an early date.

Question Fifth.—Temptations here means "trials," accidents or incidents which may serve to establish and fortify character—sickness, loss of property, persecution would be called here "a temptation." The word is not used in this place in the moral sense of a solicitation to evil.

Question Sixth.—This regards the disciplinary character of trial and patience, that they may develop character on all sides, both in fortitude and gentleness, firmness and compassion, wisdom and trust. There is no thought, however, of the so-called doctrine of perfection, that is, of a state of sinlessness, but simply that which in common understanding and speech is meant when, humanly speaking, we talk of a perfect Christian character.

Question Seventh.—It is here "wisdom" to understand the various uses of adversity and trial. Some of these are obvious, others need the Spirit of God to make them plain.

Question Eighth.—Faith is here put as the moral principle of trust rather than as the intellectual principle of belief. The danger to faith is, in St. James's mind, not that which comes from speculative doubts, but that which would assail the Jew, who was naturally and by education wont to consider adversity as the sign of God's displeasure and prosperity the proof of favor. (See Ps. lxxiii. 15, for the Jewish view.)

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CANADA.
Trinity College School, Port Hope,
will reopen for the Fourteenth Year, on Sept. 19th, with a staff of eight Masters. New Buildings and large Playgrounds. Military drill. Fees (inclusive) $225 per annum. Apply to REV. C. J. S. BETHUNE, M.A.,
Head Master

CATHEDRAL SCHOOLS of the Diocese of Long Island
At Garden City, N. Y.
The next year will begin on the 11th of September, 1878.
Examinations for entrance will be held on the 9th and 10th. *New pupils must present themselves on the 9th.*
For further information, and for Circulars, address,
The Rev. JOHN CAVARLY MIDDLETON, Warden,
(Until Sept. 10th at Glen Cove, N. Y.)

COLLEGE OF ST. JAMES'S GRAMMAR SCHOOL,
Washington County, Md.,
DIOCESAN SCHOOL FOR BOYS.
Founded, 1842.
The buildings have been thoroughly renovated and improved. The healthfulness and beauty of the location are proverbial. Reopens Sept. 11th. For circulars, address as above, HENRY ONDERDONK, A.M., Principal.

COLLEGIATE AND COMMERCIAL INSTITUTE,
GENERAL RUSSELL'S SCHOOL, NEW HAVEN, CONN.
45th Year. Preparatory to College, Scientific Schools or Business. Thorough physical training by military drilling, gymnastics, etc. Full information sent on application.

COLLEGIATE SCHOOL,
Cincinnati, Ohio,
Fits thoroughly for the best Colleges and for life. Refers to the Rev. James Craik, D.D., Hon. W. S. Groesbeck, and to other patrons. The Principal receives a few boys in his family, where they have his immediate supervision.
The Sixteenth year of this School begins Sept, 18th, 1878.
For Catalogues address as above,
REV. J. BABIN Principal.

COTTAGE SEMINARY FOR YOUNG LADIES,
Pottstown, Montgomery Co., Pa.
TWENTY-NINTH ANNUAL SESSION begins on *Thursday, 12th September*, 1878. Situated on Philadelphia & Reading Railroad, forty miles from Philadelphia. For Catalogues, containing terms, etc., apply to
GEO. G. BUTLER, A.M., Principal.

CIVIL AND MECHANICAL ENGINEERING, at the Rensselaer Polytechnic Institute, Troy, N. Y. Next term begins Sept. 12th. The Annual Register for 1878 contains a list of the graduates for the past 52 years, with their positions, also course of study, requirements for admission, expenses etc. Address WM. H. YOUNG, Treasurer.

CLIFTON SPRINGS SEMINARY,
A Home Church School for Young Ladies.
Number limited. The next year will commence on Tuesday, Sept. 3d, 1878. For particulars address
MISS C. E. HAHN, Principal,
Rev. WM. B. EDSON, Rector. Clifton Springs, N. Y.

DE GARMO INSTITUTE, Rhinebeck, N. Y.,
JAMES M. DE GARMO, PH.D., Principal,
Fits Boys and Girls for College or Business at reasonable rates. For particulars apply to the Principal.

DE LANCEY SCHOOL FOR GIRLS, Oneida, N. Y.
The Fifth Year of this School will begin Sept. 18th, 1878. Terms $300 per annum. Address Rev. GEO. P. HIBBARD, Rector, or Miss L. M MARSH, Principal

DE VEAUX COLLEGE,
Suspension Bridge, Niagara Co., N. Y.
CHURCH SCHOOL FOR BOYS.
Prepares for the Universities, U. S. Military Academy, Naval School, or business. Twenty Foundation Scholarships. Rev. GEO. HERBERT PATTERSON, A.M., Pres.

INSTRUCTION.

DUFFERIN COLLEGE
(Late HELLMUTH BOYS' COLLEGE),
Under the patronage of His Excellency Earl Dufferin, Governor-General of Canada, and the Lord Bishop of Huron.
Tuition in all branches except Music and Drawing, with Board and Washing, $250 per annum. Pupils entering *under twelve*, $200 per annum for the entire course. Military discipline and drill. Inexpensive uniform. Address Rev. H F. DARNELL, D.D., Principal, London, Ontario.

EAGLENEST,
A CHURCH FAMILY SCHOOL FOR BOYS.
The situation is in the country, on the bank of the Merrimack River, and is healthy and attractive. The number of pupils is limited. The thirteenth year will begin Tuesday, September 10th, 1878. Address the Principal,
LLOYD W. HIXON, M.D., Newburyport, Mass.

EDGEWORTH SCHOOL,
59 Franklin Street, Baltimore, Md.
This English and French Boarding and Day School for Young Ladies will reopen Sept. 19th. For circulars or information apply to MRS. H. P. LEFEBVRE, Principal.

ELMHURST,
Concord, N. H.,
A FAMILY SCHOOL FOR GIRLS.
For circulars address the MISSES BRIDGE.

ELMWOOD INSTITUTE,
Lanesboro', Berkshire Co., Mass.,
FITS BOYS FOR COLLEGE, SCIENTIFIC SCHOOL OR BUSINESS.
Private instruction a specialty. Terms largely reduced The Thirtieth Year will open September 4th.
Address REV. A. A. GILBERT, A.M., Principal.

EPISCOPAL ACADEMY OF CONNECTICUT.
The Rev. S. J. HORTON D.D., Principal.
Assisted by five resident teachers. A Junior and Senior Department, each occupying a separate building. Terms: Juniors, $375 per annum; Seniors, $400 per annum. Special terms for Sons of the Clergy. Three sessions in the year. The next session begins September 11th, 1878. For circulars, address the Principal, Cheshire, Conn.

EPISCOPAL HIGH SCHOOL,
Near Alexandria, Virginia.
L. M. BLACKFORD, M.A., Principal.
The 35th Annual Session opens *September 25th*, 1878. Assistants and terms as before. Boys prepared for college or business. Catalogues sent on application to the Principal at Alexandria, Va.

FLUSHING, LONG ISLAND.
MISS S. O. HOFFMAN'S SCHOOL FOR YOUNG LADIES AND CHILDREN
Will reopen September 19th. A few more Boarders will be received. For circulars, address as above.

FLUSHING (N. Y.) INSTITUTE,
Boarding and Day School for Boys,
Opens Tuesday, September 10th.
Address E. A. FAIRCHILD.

GANNETT INSTITUTE FOR YOUNG LADIES,
Boston, Mass.
The 25th year will begin Wednesday, Sept. 25th, 1878.
For Catalogues and Circular, apply to the Rev. GEO. GANNETT, Principal, 69 Chester Square, Boston, Mass.

GOLDEN HILL SEMINARY FOR YOUNG LADIES,
BRIDGEPORT, CONN.
Address Miss EMILY NELSON.

GRANVILLE MILITARY ACADEMY, W. C. WILLCOX, M.A., Principal. Boys under Church Influences. For Catalogues and admission address, until Sept. 5th, Prof. THOMPSON, "The Pines," Salem, Washington Co., N. Y. References, by permission, BISHOP DOANE, Albany; the Rev. J. H. HOUGHTON, Salem, N. Y.

GROVE HALL, NEW HAVEN, CONN.
Miss Montfort's School for Young Ladies. For Circulars address Miss MONTFORT.

HARTFORD, CONNECTICUT.
A pleasant and healthy Home and School for motherless children under twelve years of age, where they will receive watchful care and judicious teaching. For references and further information please address
Mrs. M. L READ, No. 181 Capitol Avenue.

HOME INSTITUTE, Tarrytown, N. Y., A BOARDING AND DAY SCHOOL FOR YOUNG LADIES, will reopen on Wednesday, Sept. 11th. For circulars, address
MISS M. W. METCALF, Principal.

HOME SCHOOL FOR GIRLS, Beverly, N. J. Fifth year will begin Sept. 18th. Healthy location. Thorough instruction. Terms, $250 per year. Mrs. FANNIE MORROW, Principal; Miss EMMA PRINGLE, Assistant.

KEBLE SCHOOL, Syracuse, N. Y.
BOARDING SCHOOL FOR GIRLS.
Under the supervision of the
Rt. Rev. F. D. HUNTINGTON, D.D.,
Bishop of Central New York.
Terms for Board and Tuition in English, Latin, and French, $350 per annum.
The eighth School Year will commence on Wednesday, Sept. 11th, 1878. For Circulars, apply to
MARY J. JACKSON, Syracuse, N. Y.

KEMPER HALL, Kenosha, Wis.
School for Girls.
SISTERS OF ST. MARY, MANAGERS.
BISHOP OF WISCONSIN, Visitor and Rector;
WM. BLISS ASHLEY, D.D., Chaplain
$350 per annum. Opens Sept. 11. Address Chaplain.

INSTRUCTION.

LA GRANGE SCHOOL FOR GIRLS,
Recommended by the Rev. C. A. Maison, S. A. Albone, LL.D., and Prof. E. J. Houston.
MISS M. G. CONNELL, Principal,
Kingsessing, Philadelphia.

LASELL SEMINARY for Young Women, Auburndale, Mass.
Boston privileges with delightful suburban home. Special care of health, manners, and morals of growing girls. Unusual advantages in Music, Elocution, etc. Send for catalogue. C. C. BRAGDON, Principal.

LYONS MUSICAL ACADEMY,
FOUNDED, 1854.
Very thorough and extensive Course in Piano (including most advanced school of modern *technique*), Organ, Vocal Culture, Harmony, etc.
Fall Term to commence September 4th, 1878.
One Normal Session, conducted each year by WM. H. SHERWOOD, of Boston, the eminent Pianist and Composer, assisted by a staff comprising several of the best Musicians (Vocal and Instrumental) in America. Terms moderate. Address, for newest circular,
REV. L. H. SHERWOOD, M.A.,
Principal and Founder,
At Lyons, Wayne Co., N. Y.

MADAME CLEMENT'S SCHOOL,
FOR YOUNG LADIES AND CHILDREN,
GERMANTOWN, PENN. (ESTABLISHED 1857.)
The School will reopen Wednesday, September 18th. For Circulars apply to MISS E. CLEMENT.

CONNECTICUT, East Haddam, Middlesex Co.
MAPLEWOOD MUSIC SEMINARY FOR YOUNG LADIES.
Established 1863. A thorough graduate course. The finest location on the Connecticut River. For catalogues address Prof. D. S. BABCOCK.
Pupils can enter at any time.

MISS HARRIS'S HOME SCHOOL FOR GIRLS,
White Plains, N. Y.,
WILL REOPEN SEPTEMBER 17th, 1878.

MISS I. ANABLE'S BOARDING AND DAY SCHOOL
For Young Ladies,
CHESTNUT HILL, PHILADELPHIA.
The Sixth School Year will commence on Wednesday, September 18th, 1878. For particulars apply to MISS I. ANABLE.

MISS MARY E. STEVENS'S (Formerly Miss M. E. AERTSEN and Miss M. E. STEVENS)
SCHOOL FOR YOUNG LADIES,
West Chelton Avenue, below Wayne, Germantown, Pa.
Fall Session begins September 19th, 1878.

MISS MEEKER'S French and English Boarding School for Young Ladies will reopen on Thursday, Sept. 19th, 1878, at 56 Washington Street, Norwich, Conn.

MRS. MERCER'S BOARDING SCHOOL
For Young Ladies,
Prince of Wales Terrace, 903 Sherbrooke St., Montreal, Ca.
The residence is delightfully situated. The best Professors attend the School. French, German, and Music Governess resident. Senior pupils attend the lectures of the "Ladies' Educational Society," before which a course of "Lectures on Cookery," by Miss JULIET CORSON, of New York, will be given next session. Pupils are also prepared for the Associate in Arts degree, McGill University. Mrs. MERCER gives personal attention to the health and conduct of her pupils. The Classes will meet for the session 1878-79 on Sept. 5th. Reference kindly permitted to the Rt. Rev. the Metropolitan and the Bishop of Quebec.

MISS MORGAN'S BOARDING SCHOOL
For Young Ladies, Portsmouth, N. H.
Native French and German teachers reside in the family. School year begins September 18th. *Circulars on application.*

MISS RANNEY'S
Boarding and Day School for Young Ladies,
ELIZABETH, NEW JERSEY,
Will be reopened on Wednesday, 18th September, 1878.

MRS. J. H. GILLIAT'S
FAMILY AND DAY SCHOOL,
Newport, R. I.,
Reopens Thursday, September 26th.

CONNECTICUT, Stamford.
MRS. RICHARDSON'S ENGLISH, FRENCH, AND GERMAN BOARDING AND DAY SCHOOL FOR YOUNG LADIES, Reopens September 23d.

MRS. SYLVANUS REED'S SCHOOL.
Nos. 6 & 8 East 53d St., New York,
A CHURCH SCHOOL FOR YOUNG LADIES.
French and German Languages practically taught. Thorough training in Primary and Secondary Departments. The Course of Study in the Collegiate Department requires four years, and meets all the demands for the higher education of women.
The health record of this School from the beginning proves that a high standard of health and a high standard of scholarship are entirely compatible.

POUGHKEEPSIE FEMALE ACADEMY,
Rev. D. G. WRIGHT, D.D., Rector.
The facilities for a thorough and finished education are second to none, while no effort is spared to make this a REFINED, CHRISTIAN, AND HAPPY HOME FOR PUPILS. For circulars, containing terms, references, etc., please address the RECTOR, Poughkeepsie, N. Y.

PEEKSKILL (N. Y.) MILITARY ACADEMY,
Send for Illustrated Circular for 1878-1879.

POTTER HALL,
Andalusia, Pa.
A HOME BOARDING SCHOOL FOR LITTLE BOYS. Two and a half hours from New York. Half hour from Philadelphia, Pa. Charges moderate; number limited. Ninth year begins Monday, 9th September, 1878.
A. N. ARMS, JR., Principal.

INSTRUCTION.

OFFICIAL.
De Veaux College, Suspension Bridge, N. Y.
A supplementary examination of applicants for admission as *Probationers for the Foundation* will be held at the College on Tuesday, September 3d, at 10:30 A.M. Two (2) *Foundation Scholarships* are open to competition The President will nominate to the Board of Trustees all who are found duly qualified, and the appointments will be made at once.
The age of admission is from nine to twelve years. The competition will be limited to such as are eligible September 1st.
The following classes have the primary claim to admission:
1. Orphans of clergymen.
2. Children of this Diocese whose parents were of the Protestant Episcopal Church and whose fathers have died in the service of the United States, or from wounds received or disease contracted in said service.
3. Children of this Diocese whose parents were of the Protestant Episcopal Church,
Applications must be filed with the President on or before August 24th. Registers and blank forms of application, containing full statements as to requisites for admission, will be mailed on request.
GEO. HERBERT PATTERSON, President.
July 27th, 1878.

REV. DR. S. B. BOSTWICK, of Sandy Hill, N. Y., desires to receive into his family a few boys to care for and educate. He resides in a very pleasant and healthy village on the upper Hudson, midway between Saratoga Springs and Lake George. He is permitted to refer to the Rt. Rev. Horatio Potter, D.D., the Rt. Rev Wm Croswell Doane, S.T.D., and the Rev. J. Breckenridge Gibson, D.D., Rector of St. John's School, Sing Sing, N. Y. The School Year begins September 11th.

RYE SEMINARY, Rye, N. Y.
A SCHOOL FOR YOUNG LADIES.
For particulars address MRS. S. J. LIFE.

RUGBY ACADEMY,
A COLLEGIATE SCHOOL FOR BOYS,
WILMINGTON, DEL.
Dr. Samuel W. Murphy, A.M., Principal, assisted by seven experienced teachers. The Rev. R. Heber Murphy, A.M., in charge of the Boarding Department. Terms for board, washing, light, fuel, and tuition in English branches, Latin, Greek, Penmanship, and Commercial branches, $300 per annum.
The School will reopen on Monday, September 2d, 1878.
For Catalogues and Circulars, giving full information, address
Dr. SAMUEL W. MURPHY, A.M., Principal,
RUGBY ACADEMY, Wilmington, Del.
REFERENCES:
Hon. Thomas F. Bayard, Rt. Rev. W. Pinkney, D.D.,
Rt. Rev. Henry C. Lay, D.D., Rt. Rev. Alfred Lee, D.D.

SCHOOL FOR BOYS
At Westport, Conn.
The Rev. James E. Coley, Principal. Fall Term opens Sept. 10th. Boys boarded during the Summer vacation if desired.

SEASIDE HOME,
ASBURY PARK, NEW JERSEY,
Boarding and Day School for Young Ladies, opens April 18th, 1878.
Address MISS J. ROSS, Principal.

SELECT
FAMILY SCHOOL FOR BOYS.
LIMITED TO SIXTEEN. THOROUGH AND REFINED.
Address REV. JOHN B. CLEMSON, D.D.,
Claymont, Delaware.

SHATTUCK SCHOOL, Faribault, Minnesota.
A most thorough, well-disciplined Church School for Boys. Graduates enter Sophomore in College. Location unsurpassed in beauty and healthfulness. Seven resident Teachers. United States officer gives military instruction. Reduced railroad fare. Term opens September 12th. Send for Catalogue. BISHOP WHIPPLE, President; Rev. JAMES DOBBIN, A.M., Rector.

ST. AGNES SCHOOL,
Albany, N. Y.
The eighth year of this School begins (D.V.) Wednesday September 18th. Terms $350 a year. Entrance Fee, $25. For circulars containing full information, apply to
SISTER HELEN, or
MISS E. W. BOYD,
St. Agnes School.

ST. ALBAN'S HALL, 81 St. Mark's Avenue, Brooklyn, N. Y.
The Rev. R. B. SNOWDEN, A.M., Rector.
Sixth Year begins Sept. 11th. A few girls taken as boarders. Tuition in English, French, German, Classics, and Drawing, with Board, $70 a term. No extras but Music.

ST. CATHARINE'S HALL.
DIOCESAN SCHOOL FOR GIRLS.
The Eleventh year of this school will begin Sept. 12th, Miss MARTHA E. DAVIS, Principal. For circulars address the Rev. SAMUEL UPJOHN, Rector, Augusta, Me.

ST CATHARINE'S HALL
DIOCESAN SCHOOL FOR GIRLS,
286 Washington Ave., near DeKalb Ave.
BROOKLYN, N. Y.
Under the Charge of the Deaconesses of Long Island. Half-yearly terms begin St. Matthew's Day (Sept. 21st.) and Feb. 11th. Rector, Rt. Rev. A. N. LITTLEJOHN, D.D., Bishop of Long Island.

INSTRUCTION.

ST. GABRIEL'S SCHOOL,
Peekskill, N. Y.
This School will reopen on Monday, Sept. 23d, 1878. Address as above, The Mother Superior, Sisters of S. Mary.

ST. GEORGE'S HALL, for Boys, an English, Classical, and Commercial Boarding School, fourteen miles from Baltimore, on W. Md. R. R. Pupils prepared for any College or Business Life. Terms, $250 to $300 per ten months. Reopens Sept. 4th, 1878.
PROF. J. C. KINEAR, A.M., Reisterstown, Md.

ST. JOHN'S SCHOOL FOR BOYS,
Sing Sing, N. Y.,
REV. J. BRECKENRIDGE GIBSON, D.D., Rector.
The next year will begin Tuesday, Sept. 10th.

ST. JOHN'S SCHOOL.
BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN.
Nos. 21 and 23 West Thirty-second Street,
Between Broadway and Fifth Ave., New York
Rev. THEODORE IRVING, LL.D., Rector.

ST. MARGARET'S DIOCESAN SCHOOL FOR GIRLS,
WATERBURY, CONN.,
Advent Term will open (D.V.) Wednesday, Sept. 18th, 1878.
The Rev. FRANCIS T. RUSSELL, M.A. Rector.

ST. MARY'S HALL, Faribault, Minn.
Rt. Rev. H. B. WHIPPLE, D.D., Rector.
Miss S. P. DARLINGTON, Principal.
Is under the personal supervision of the Bishop, with 11 experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The Thirteenth year will begin Thursday, Sept. 12th, 1878 For Registers, with full details, address the Rector.

ST. MARY'S SCHOOL,
8 East 46th Street, New York.
The Sisters of St. Mary will reopen their School on Monday, September 23d, 1878. Address the SISTER SUPERIOR, as above.

ST. MARY'S SCHOOL,
Knoxville, Illinois.
A Church School for Girls.
Founded, 1868. - - - Enlarged, 1872.
Unsurpassed for home comforts and home care. Superior advantages in all departments. School property valued at $75,000.
For Register, with description and testimonials, address the Rector. REV. C. W. LEFFINGWELL, D.D.

ST. MARY'S SCHOOL FOR GIRLS,
Raleigh, N. C.
The Rt. Rev. THOS. ATKINSON, D.D., LL.D., } Visitors.
The Rt. Rev. THEO. B. LYMAN, D.D., }
The Rev. BENNETT SMEDES, A.M., Rector-Principal.
Mrs. KATE DE ROSSET MEARES, Lady Principal.
This School is recommended for Northern girls for whom a milder climate is desirable.
For circular address the Rector.

THE JANE GREY SCHOOL,
A Diocesan Institution for Young Ladies.
J. LINDLEY, A.M., Principal,
Mt. Morris, Livingston Co., N. Y.
Fall Term begins September 12th, 1878.

THE MISSES JACOT will reopen their BOARDING AND DAY SCHOOL FOR YOUNG LADIES at No. 33 West One Hundred and Thirtieth street, New York, on Wednesday, September 18th. Board and tuition, $500.

THE REV. WM. M. OGDEN and AUGUSTUS PRIME,
Associate Priests of Warrensburgh, N. Y., desire to take charge of a limited number of boys under the age of twelve. The best references given.

TRINITY HALL, Beverly, New Jersey.
ESTABLISHED, 1867.
English and French Home-School for Young Ladies. Varied advantages of the highest order. Number of pupils limited. Fall Term begins Sept. 19th. For circular address MISS R. G. HUNT, Principal.

TRINITY SCHOOL, TIVOLI-ON-THE-HUDSON.
Healthful location; home comforts; thorough training; assiduous care of health, manners, and morals, and the exclusion of bad boys, can all be found in this school. The Twelfth year will begin Sept. 10th. For Catalogue address The Rev. JAMES STARR CLARK, D.D., Rector.

VIRGINIA FEMALE INSTITUTE,
Staunton, Va.
The Diocesan School of Virginia. Rev. R. H. PHILLIPS, Rector, assisted by a large corps of experienced officers. The buildings contain nearly a hundred apartments, heated by steam, lighted by gas, with pure hot and cold water on the floors. The patronage represents 19 Dioceses. Location unsurpassed for health. Mountain scenery and general advantages. The 34th Annual Session will commence September 11th, 1878. For Catalogues, address the Rector.

WELLS COLLEGE FOR YOUNG LADIES,
Aurora, Cayuga Lake, N. Y.
FULL COLLEGIATE, SPECIAL, AND ACADEMIC COURSES. Superior instruction in music. Location unsurpassed for beauty, healthfulness, and refinement; buildings elegant; a home where parents may with confidence intrust their daughters. Term begins Sept. 11, 1878.
Rev. E. S. FRISBEE, President.

$150 A YEAR—Board and Tuition for Girls, Boys, and Young Men. *Preparatory Course for Business, Teaching, Medicine, Law, and Divinity.* Instruction thorough. Location unsurpassed. Rev. T. M. REILLY, B.D., Episcopal Academy, Haddenfield N. J.